MENNONITE LIFE

October, 1954

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in the religious, social, and economic phases
of Mennonite culture

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Mennonite Life

North Newton, Kansas

COVER

Typical View in Low-Countries

Photograph by G. Klaff

MENNONITE LIFE

An Illustrated Quarterly

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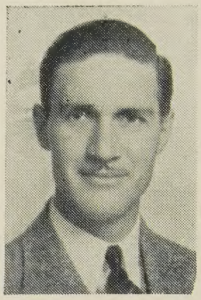
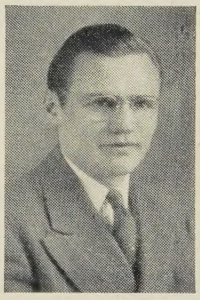
Contributors in this Issue

(From left to right)



E. E. LEISY, retired from teaching at Southern Methodist University, Dallas, is author of books on American Literature (p. 179).
P. C. GRUNAU, treasurer of the Board of Trustees of the Conference of the Mennonite Brethren Church, Hillsboro, Ks. (p. 176).
H. M. HARDER, farmer of Mountain Lake, Minn., is president of the Northern District Mennonite Men (p. 170).
ELVA KREHBIEL LEISY, Dallas, Tex., daughter of H. P. Krehbiel, is working on a extensive biography of her father (p. 162).
R. C. KAUFFMAN, dean of Bethel College, gave this address in a chapel service (p. 147).
E. G. KAUFMAN, president emeritus, Bethel College, attended most of the sessions of the World Council of Churches (p. 150).



JOHN H. YODER, director of the M.C.C. program in France, since 1949 has studied at the University of Nancy (p. 154).
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NOT SHOWN

W. F. UNRUH serves as field secretary of the Western District of the General Conference Mennonite Church (p. 148).
J. B. TOEWS, former pastor of Reedley M.B. Church, now field secretary of M.B. Board of Foreign Missions, Hillsboro (p. 151).
G. VEENSTRA is director of the Dutch Agricultural educational program, The Hague, member of Meppel Church (p. 152).
ELY R. FRETZ, a retired farmer of Deep Run, Pa., is an active member of the Men's Brotherhood in Eastern District (p. 167).
O. K. GALLE, Valley Center, formerly teacher, is now employed in the U. S. postal department, Wichita (p. 172).
P. J. WEDEL, on the Bethel College staff for 49 years, delivered this chapel address in 1946. He passed away in 1951 (p. 177).

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The Thankful Heart

BY R. C. KAUFFMAN

GRATITUDE is a quality of character that underlies all other qualities of character. In putting the case so strongly I should be careful to distinguish the atitude of which I speak from certain forms—artificial rms—that lay no claim to this basic position. There is e gratitude, for example of social conformity or politeness pressed when, after a thoroughly boring party, we tell e host what a "wonderful" time we had. There is the fusive kind of gratitude, more verbal than heartfelt. It ay actually be a denial of real gratitude since, far from humble and grateful acceptance of what has been re-ived, it is already looking for more—"a lively sense of vors to come." With this kind of gratitude there is little nse of obligation—only the readiness to receive more. till another kind of false gratitude is that expressed by ie Publican who stood boldly before God and said, "I ank thee God that I am not as other men." This too, not gratitude but actually a denial of it. True gratitude lways carries with it a sense of indebtedness and un-orthiness. "Pride," said Henry Ward Beecher, "slays anksgiving, but a humble mind is the soil out of which anks naturally grow."

The kind of gratitude under consideration is a humble cognition with St. Paul that we are debtors. It is a isposition of mind and heart that renders us peculiarly nsitive and responsive to all that is good and true and eautiful. It recognizes thoughtfully and humbly the any good things that we enjoy beyond our merits. It is this sense that, it seems to me, gratitude constitutes ot only a great virtue in itself, but a force undergirding ll other virtues.

A person may so come to love kindness that he would, part from any external compulsions, prefer to be kind. et, kindness, honesty or any other Christian virtue may, believe, on occasions dictate courses of action which o person would do simply because he loves or prefers o do them. Thus, e.g., I doubt that a medical missionary ould be moved to deal with the infested sores of an un-ygenic population for the love of the work—or even of ie people. I doubt that an Albert Schweitzer would iso-ate himself in the Dark Continent or a Kagawa undergo rturous starvation simply out of love for the deed or ven of the people. In each case, I believe it would be und that this love for service or for humanity was sup-lemented and sustained by a sense of duty, born out of deep and abiding gratitude. In one of his passages Al-ert Schweitzer tells us that when he was twenty-one e heard a voice within him say, "You must pay." "Pay? How?" he asked. "In service to those who are starving, you who do not know what pain is, you—laden down with blessings—owe a debt." When asked what kind of service, the voice answered, "The day-in-day-out giving of your-self to people who cannot possibly return what you give." This is what I mean by gratitude and it is in this sense that gratitude may be even more fundamental to the Christian life than love.

It was possibly this observation that moved Martin Luther to make gratitude the connecting link between faith and works. He said that the imperative to the good life was an inner compulsion and thus really no com-pulsion at all. It was the sense of duty, the willingness, yes even the desire, to do the right thing, born out of our gratitude to God for salvation through Jesus Christ, that would spontaneously and automatically transform faith into works. I remember that when, in my student days, I first came upon this explanation, it sounded like so much theological jargon to me. As I have come back to it since then I have, however, come to recognize in it a great in-sight—the insight, namely, that gratitude is at the basis of all truly Christian morality.

Even in a secular sense this is true. Have you ever no-ticed how easy it is for a grateful child to be good? How spontaneous and cheerful its goodness? Or, conversely, how difficult it is for an ungrateful child to be good? Shakespeare must have made this observation over three hundred years ago when he wrote:

"How sharper than a serpent's tongue
It is to have a thankless child."

Little wonder that Shakespeare also said, "O Lord, who lends me life, lend me a heart replete with thankfulness." One child will treasure each little thing brought home for it and will try to repay you in a hundred little ways. Another is disappointed that it wasn't something more and will proceed to express its disappointment through a policy of non-cooperation. The one comes to feel that it owes something to its parents and to the world at large; the other, that the world owes it. How easy, how natural, it is for the one to be good; how difficult for the other. If only, now, we knew how to instill gratitude! One psychological study of delinquent versus non-delinquent children showed the delinquent group to have a definite tendency toward being self-indulgent, toward having appetites and a love of ease that far outstripped any rea-sonable hopes of satisfaction in life. One is reminded of Milo Gates' statement that "The finest test of character

(Continued on page 166)

GLIMPSES FROM EVANSTON

BY W. F. UNRUH

The Second Assembly of the World Council of Churches held at Evanston, Illinois August 15-31, 1954 representing leaders of 163 Christian communions who had come from forty-eight different countries of the world was an unforgettable experience. God's people had, indeed, come from the east and from the west, from the north and from the south. This body of over six hundred delegates presented an array of clerical attire, native costumes and personal acessories which was very interesting. As we listened to the deliberations of this body it was evident that its members represented a wide variety of racial, cultural and Christian backgrounds.

The pervading spirit of the assembly sessions was one of freedom and liberty. All were invited to share their insights. People were urged not to sacrifice truth for the sake of getting closer together. They were deeply aware of their differences and invited each other to make frank statements of their beliefs and insights. No one claimed to possess all the truth. Each was encouraged to learn from others in the confidence that truth is of God and that truth when clearly understood will be accepted by sincere Christians and will carry the day. The attitude, "You sign our confession of faith or we will not fellowship with you," was absent, and noticeably so.

The spirit of evangelism was greatly in evidence. There was a concern that the lost might be brought to Christ. All over the world Christians are wrestling with the problem of finding effective ways of confronting people with the good news that Christ has died for them and that He is their hope. From India came the plea that missionaries who really love people might bring the good news to their people.

The leaders felt deeply over the divisions within the Council, acknowledging that their denominational divisions are really a scandal and a negation of Christ's prayer that we all might be one. At the special service of preparation for the Lord's Supper deep penitence over this situation was openly expressed and humbly confessed before God. We Mennonites should be able to enter into this confession, for we too have our divisions. At the last Mennonite World Conference at Basel our lack of unity at the Lord's Table must have been a great grief to our Redeemer. It appears as though churches the world over have great difficulty in healing this laceration in the Body of Christ.

One matter of paramount importance is that we clarify for ourselves how the guidance of the Holy Spirit can be recognized and ascertained. We need a norm by which the Holy Spirit's guidance can be established. Of equal importance is the need to return to that use of the Old Testament which the New Testament writers make of it. Most important of all is the need to place the person, Jesus Christ, at the very center of our fellowship and life. Jesus Christ, the person, is the center of all true Christian union.

My eight days as visitor at the Second Assembly of the World Council of Churches have brought these convictions more clearly into focus for me. The Council's message to the world speaks prophetically the voice of God to many areas of life where people need light.

Evanston Echoes in Mennonite Press

The Mennonite press has carried articles pertaining to the Evanston Assembly of World Council of Churches. The Dutch Mennonites particularly devoted much space during the year to this coming event. No doubt the pages of their official paper will carry many more articles and reports now that their official delegate has returned.

The editors of MENNONITE LIFE have selected a few statements and paragraphs as they appeared in American Mennonite periodicals. Many more could have been added.

ECHOES OF EVANSTON

Don E. Smucker and Paul Shelly

The Christian Hope

"We do not know what is coming to us. But we know who is coming. It is He who meets us every day and who will meet us at the end. Therefore we say to you: Rejoice in hope."

This statement is typical of many made at the Evanston Assembly of the World Council of Churches. It is a miracle of Christian renewal that the doctrine of the Second Coming of Christ could be restated so powerfully among such divergent groups—163 Christian communions from forty-eight different nations.

To be sure there were voices which tended to identify the Blessed Hope with the gospel as a whole, thus robbing it of any special meaning. And, there were those who stresed that the purpose of Christian hope is to destroy false hopes such as humanism, science, secularism, and Communism. And, much more familiarly, there were those who would make the hope in Christ only for the future. But, the overwhelming center of emphasis was

The Festival of Faith opening the Second Assembly of the World Council of Churches, held in Soldiers Field, Chicago.

both on the here and now aspects of hope and the ultimate hope in Christ's coming again.

The Only Mennonite Delegate

Pastor Willem Golterman of Holland, was the only voting delegate from a Mennonite church. The trip to the States was too expensive for the German Mennonites who belong to the WCC. At least fifty American Mennonites attended part of the sessions. Most of them felt something of the dramatic power of Christian testimony through the Assembly. Yet, all were aware of valid criticisms and reservations. There is the tendency toward processions and spectacular public meetings, the tendency to elect the formal Christians to the highest offices, the tendency to accept the state churches, the love of publicity and status. (From THE MENNONITE, September 14, 1954, pp. 568-69).

THE WORLD COUNCIL ASSEMBLY

By Paul Erb

A Super-Church?

Critics of the World Council warn against the super-church which they say the Council is aiming to be. Leaders in the ecumenical movement strenuously deny that a great world church is the aim. They point out that variety and diversity can serve the ends of the Church of Christ. A world center of church administration is not considered desirable. A number of speakers at Evanston pointed out that truth is more important than unity. Reports were referred to constituent churches only for their study and appropriate action, as the Council cannot speak with authority to the denominations. And yet one person high in ecumenical circles called for "a unity which goes beyond the cooperation of separated and independent denominations." A great deal of emphasis is laid on intercommunion, which is a long step toward complete integration for anyone who relates communion to the requirements for church membership, as we do. The World Council is a long way from being a world church, but there are many who are hoping it can move in that direction.

Eschatology

But there is much to be said favorably for the World Council of Churches and its Second Assembly.

The main theme, "Christ the Hope of the World," with its eschatological reference, was a theological theme provoking a real encounter of differing approaches and conclusions. It certainly did not result in a unanimous opinion. But the world-wide discussion of this subject, so nearly forgotten by many Christians, is certainly to be rejoiced at. And it was a real joy at Evanston to see how liberals, who had taught that the Second Coming is only the triumph of the kingdom in the Christianization of society, had to listen to the more Biblical eschatology of European theologians. Surely much is to be gained by the give and take of Christian theologians who have to listen with respect to other viewpoints. Truth has a way of asserting itself, and the opportunity is increased as the scene is broadened.

(From GOSPEL HERALD, September 14, 1954, pp. 867-68).

EVANGELICAL EMPHASIS

By Melvin Gingerich

I had read charges against the World Council which have appeared . . . . I was happily surprised to hear the speakers again and again use the words and concepts which evangelicals stress. The emphasis upon evangelism, the deity and Lordship of Christ, the resurrection, and upon His promised return as judge and king were most encouraging. I did not hear one sermon or address that sounded like Modernism to me.

(From MENNONITE WEEKLY REVIEW, September 23, 1954, p. 10).

EVANSTON IS HISTORY

By J. N. Smucker

Now that the Second Assembly of the World Council of Churches is history we may ask ourselves, what good has come out of Evanston? It is biblical to prove all things and hold fast that which is good. But what we find is often determined by what we are looking for. Those who were determined to find fault with this world gathering, no doubt found it. But for those who were searching for spiritual truths and new hope and inspiration, they too, could find it.

(From THE MENNONITE, September 14, 1954, p. 563).

Newly elected presidents of the World Council of Churches (from left to right) Bishop Henry Knox Sherrill, Protestant Episcopal Church, U. S. A.; Metropolitan Juhanon Mar Thoma, Mar Thoma Syrian Church, Malabar, India; Bishop F. K. Otto Dibelius, Evangelical Church, Germany; Prin. John Baillie, Church of Scotland; Bishop Sante Uberto Barbieri, Methodist, Buenos Aires, and Archbishop Michael, Eastern Orthodox churches of N. and S. America.

THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

BY E. G. KAUFMAN

In order to understand and appreciate the importance of the recent meeting at Evanston, Illinois, it is necessary to know something of the background of this great event in the history of the Christian church.

Background

The World Council of Churches was born August 22, 1948 at Amsterdam, Holland. In reality, however, the foundations for today's ecumenical movement were laid a long time ago. In fact, a number of interests and activities in the Christian church finally merged into the World Council of Churches in 1948.

One of these areas was the missionary interest of the Protestant churches. This began some 150 years ago when William Carey, a consecrated Baptist cobbler went to India as missionary in 1792. Gradually the missionary program expanded and came to include various activities besides preaching such as: education, medicine, and agriculture. In time church leaders recognized the need for greater intergroup counsel and planning. This led to one of the most important events in Protestant church history; namely, the Conference on the World Mission of the Church held in Edinburgh, Scotland, in 1910. This date is usually thought of as the beginning of the modern ecumenical movement. In 1921, an International Missionary Council was organized which was directed by John R. Mott, who is still living and was present at the recent meeting at Evanston.

A second area of interest in the Christian church came to express itself in the Life and Work movement, which promoted the application of Christian principles to social, economic, and political spheres. In 1908, the Federal Council of Churches was organized and in 1914, it set up the World Alliance for the Promotion of International Friendship through the Churches. The Life and Work conferences emphasized the idea that the way for the churches to get together was to *work* together. Such conferences were held in Stockholm, Sweden, in 1935, and in Oxford, England in 1937.

There was also a third area which occupied the churches in these years, namely, theological concerns. Some believed that basically the barriers that kept churches apart were theological and that it was necessary that these differences be fully explored. Hence, in 1927 the first World Conference on Faith and Order was held at Lausanne, Switzerland. This was followed ten years

(Continued on page 183)

Mennonite Brethren Church -- Reedley, California

By J. B. TOEWS

WITH the turn of the twentieth century, many of the Mennonites from the Middle Western states—Oklahoma, Kansas, Nebraska, and the Dakotas—moved westward and settled around Reedley, California in the heart of the San Joaquin Valley. This settlement has developed into one of the most productive agricultural areas of the United States, and the small city of Reedley, with a population of 5,000 today, makes claim of the description "The Fruit Basket of the World."

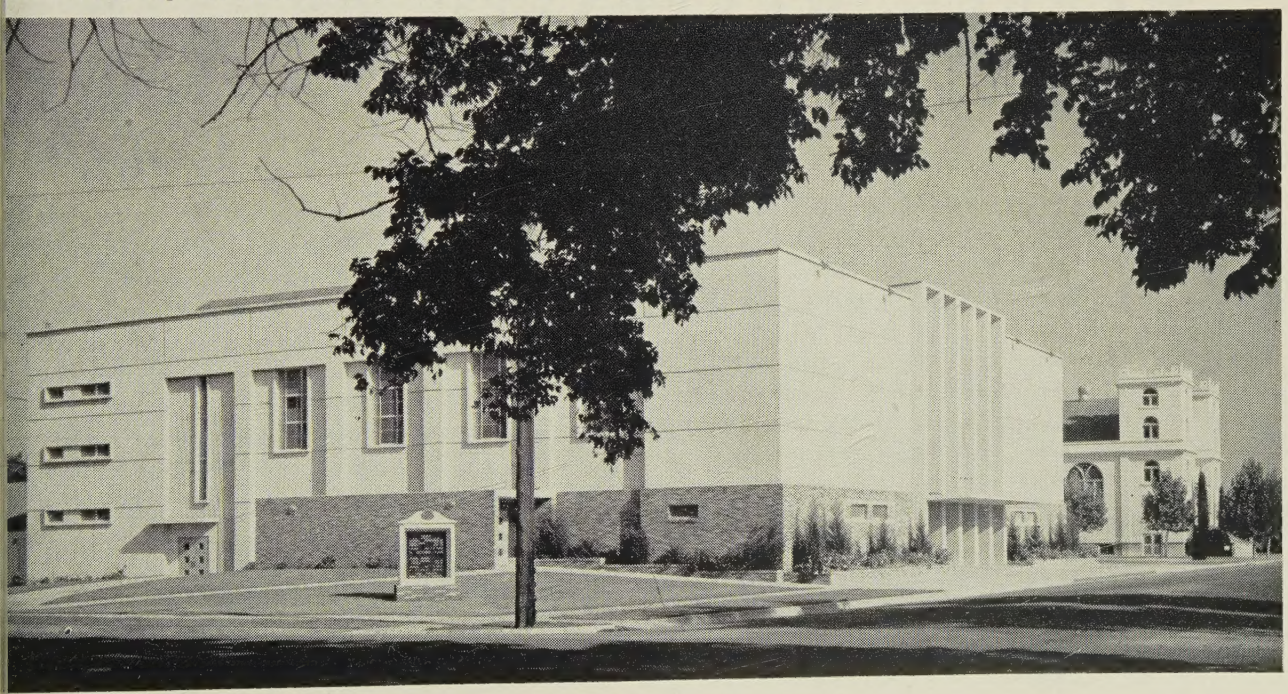
The Mennonite Brethren Church of Reedley had its beginning when groups of early settlers met for worship in small private homes as early as 1902; it was organized on June 12, 1905, with one of its members, D. T. Enns, serving as the church leader. Two years later, Abraham A. Buhler became the first minister and pastor of the small flock. The group continued to worship in homes and in the Windsor School—3 miles west of Reedley—until January, 1909 when the first house of worship was dedicated, which had been erected at the cost of $1,853.65. Only three years later an enlargement of the church building became necessary because of the rapid growth of the church. Other leading ministers during the years 1913 to 1914 were Jacob Kliewer, John Berg and Peter Richert. The latter was elected as the church leader and served in this capacity from 1914 to 1918 to be followed by D. C. Eitzen who led the church for a period of sixteen years.

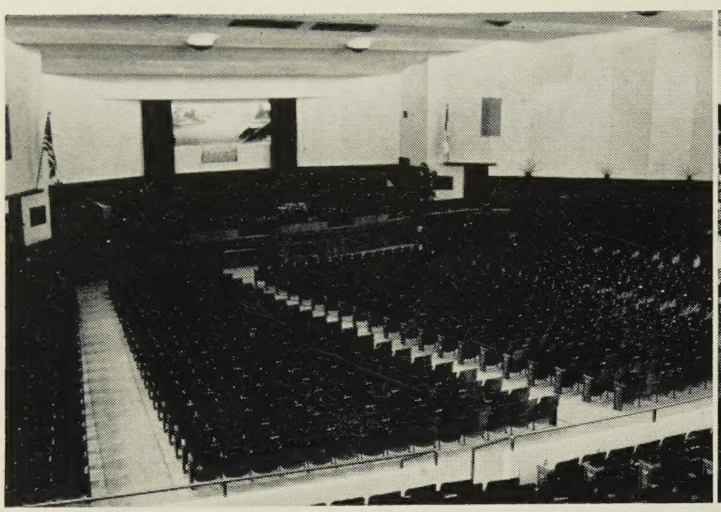
Following the first World War, the growth of the church required the erection of a new sanctuary, which was dedicated on September 12, 1919; this church had a seating capacity of one thousand. George B. Huebert followed D. C. Eitzen as pastor of the church in 1934 and led the growing congregation until December, 1947. As successor to George B. Huebert, the church called J. B. Toews, who at the time served as president of the Mennonite Brethren Bible College in Winnipeg, Canada.

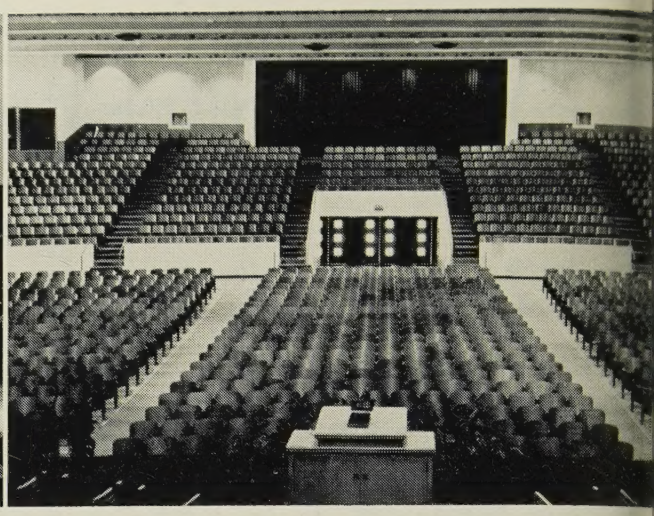
The continuous growth of the congregation required the enlargement of its facilities in less than fifty years. The present sanctuary with a seating capacity of two thousand was completed in May, 1952 at a cost of $452,000, which was carried by the members of the congregation, at the time numbering 1,350. Courage, devotion, and sacrifice made this monument to the faithfulness of God possible.

At present, the Reedley Mennonite Brethren Church has a membership over 1,370. Its Sunday school has an average attendance exceeding one thousand. The physical plant now consists of the new sanctuary and three addi-

The new Reedley Mennonite Brethren Church in which the largest Mennonite congregation of the U.S.A. (1,370) worships.







In addition to the sanctuary, which seats 2,000, there are three buildings which house the educational program.

tional buildings which house the educational program. The congregation, in co-operation with two other churches, the Mennonite Brethren and the Zion Krimmer Mennonite Brethren Churches of Dinuba, is maintaining a Bible academy at an annual cost of $16,000 to the Reedley church. The total contribution of the church in 1952 to the various phases of the church and mission programs was $214,925. The church is known for its vital interest in the cause of foreign missions and also gives special attention to an extension program for the purpose of reaching people in its immediate neighborhood for Christ.

In December, 1953, J. B. Toews followed the call from the Mennonite Brethren Conference to accept responsibilities with the growing Foreign mission program of the denomination, and H. R. Wiens, who served as the assistant pastor since 1950, assumed the pastoral leadership for this large congregation.

MEPPEL MENNONITE CHURCH

BY G. VEENSTRA

THE Meppel Mennonite Church is one of the more recently founded Mennonite congregations in Holland. Meppel, a town in the province of Drente, has a population of fifteen thousand. Meetings of a Mennonite group were first held in a private room. On August 6, 1879, the cornerstone for the church was laid by Tj. Kielstra of the neighboring Mennonite church at Zwartsluis. A stone above the entrance commemorates this event.

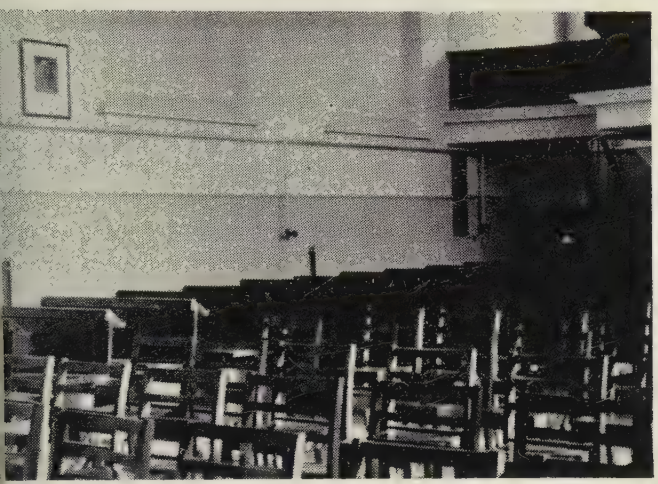
Although the church is of recent date it is not conspicuously placed in the center of the town, but retains somewhat the "hidden church" appearance surrounded by old fashioned dwelling places, one of which is occupied by the church custodian. Entering the church one comes into the foyer above which is located the organ, an instrument operated by hand bellows. At the front of the sanctuary is the pulpit with the hymns announced on either side. In addition to Sunday worship services the church is used for youth meetings, choir practice, sewing circles, etc. The Sunday school which takes place each Sunday at 12:45 is attended by approximately seventy children. There are also special programs such as congregational gatherings, bazaars, and pageants at Christmas and Easter time. Although the program of the Mennonite church in Holland differs somewhat from the activities of a Mennonite church in America it is also a contribution which Christianity makes to mankind.

In addition to Tj. Kielstra, the congregation has been served by H. Koekebakker, B. P. Plantinga, A. Binnerts W. J. Kühler, T. H. van Veen, and Herman Keuning. The present minister is L. Laurence who spent a year at the Mennonite Biblical Seminary in Chicago.

Meppel Mennonite Church surrounded by old dwelling places.

Meppel Mennonite Church (Holland) built in 1879.

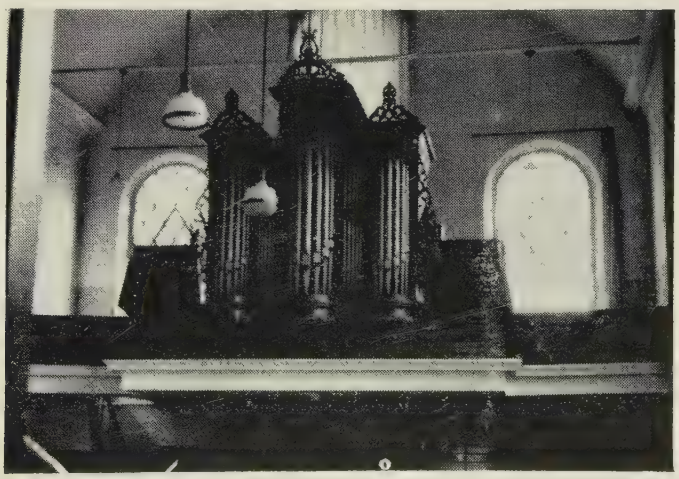
A Dutch Mennonite Church



Plain chairs of church with Menno Simons picture on wall.

Pulpit of church (left). Doors lead into room for catechetical instruction and meetings of the church council.

Organ (right) operated by hand bellows is used exclusivelf during worship service.



Mennonites in a French Almanac

BY JOHN H. YODER

THE modern reader, for whom agriculture is a profession, a business, and a science, might have some difficulty in understanding the mentality of the farmer of one hundred fifty years ago, when farming was an art, and many of the factors in its success mysteries. Since much was assumed to depend on astrological influences, the weather itself being considered as determined by the phases of the moon and planets, it was essential for the farmer to be informed concerning such matters in order to know when to sow and when to harvest. In the upper Rhine Valley there were in the late eighteenth century a number of *almanachs* competing for the farmer's favor, nearly all of them, strikingly, bearing the name, in either French or German, *The Limping Messenger* ("The Great" or "The Veritable" or "The Original"). The region of Belfort, lying in the "Burgundian gateway" between the watersheds of the Rhine and the Rhone, belonged at this time to Alsace and was one of the areas where the *Veritable Messager Boiteux de Bale en Suisse* found ready buyers.

Cover of first issue (second printing) of original *Anabaptiste* of Belfort. Tower on the hill to the right is perhaps "Tour de la Miotte," a Belfort landmark. The sun is replaced by the emblem of Napoleon's empire.

The result of the French Revolution and the succeeding events leading to the Empire of Napoleon was to cut off Basel, where this *almanach* was published, from its markets in France, by means of a rigidly controlled censorship and customs administration, whose fees raised prohibitively the cost of the Swiss edition. To fill this gap there appeared in 1812 at Belfort a new *almanach* named *L'Anabaptiste, ou le Cultivateur par Experience* ("The Mennonite, or the Experienced Farmer"). The word *Anabaptiste* is still in our time more prevalent than *Mennonite* in the language of non-Mennonites in this part of France. The editor-publisher was Jacques Klopfenstein, himself an experienced farmer and without any question of Mennonite origin, though there is no way to determine with certainty whether he was himself a faithful member of the Mennonite congregation.

The new *almanach* begins with a section almanac proper, especially conceived for the convenience of farmers. The first page of each month is a calendar, indicating the saint for each day, the sign of the moon and any significant planetary conjuncture, the weather prediction and notable events of recent history which occurred in that month. The second page lists the farm work to be done during the month, gives a home remedy for the care of sheep or cattle, a few hints on how to sow, weed, or reap certain crops, rules of thumb and proverbs as to the meterological peculiarities of the month. Following this section is a list of all the fairs in France with their dates for the coming year. These sections occupy a total of thirty-nine pages, leaving thirty-three for various sorts of articles.

Under the title "Agriculture" the author undertakes an ambitious program, which, as he says, will make the collection of *almanachs* a veritable encyclopedia of agricultural knowledge. The subjects treated for the first year are fertilizer, pastel, and the sugar beet. The latter crops were newly introduced and encouraged by Napoleon, in an effort to make France commercially independent of foreign indigo (blue dye) and cane sugar.

The second section treats "Rural Economy," or home economics. Instructions are given for the production of cherry brandy (or an imitation which gets its cherry flavor (prussic acid) from peach pits; for a wine-based fruit jam; for sauerkraut, including the preparation of the barrel; and for "monkshead" cheese, as made by the Mennonites and others in the Vosges mountains, especially around Gerardmer.

The sections on medicine provide homemade remedi

various animal disorders such as bloating, as well as e very progressive arguments in favor of vaccination the disinfection of stables (empty completely, scrub ng and walls, remove two inches of the ground floor, y in and tamp new ground, seal and fumigate with rine). Then follow the sections of a less specifically l interest.

The principal cities of Europe are mentioned, with a rting showing the distance between them. The popu- ons of the four parts of the world (Europe, Asia, ca, America) are listed, giving a total world popula- of 907 million. For Europe this is further broken n into countries, cities, provinces. Then under the "Political Arithmetic" follow two pages of calcula- based on various birth and death rate figures (half babies born in cities die before the age of three be- se of convulsions or teething).

The section "Notable Events of 1811" makes clear degree of the author's loyalty to His Majesty the peror of the French, Napoleon the Great. A report n the Minister of the Interior is reproduced, discussing progress of roadbuilding, of the administrative inte- tion of the new provinces won in the wars, of im- ved relations with the Catholic church, of the success he war in Spain. "There can be no doubt of the result the war against Spain and England." The first ional council of the Roman Catholic Church to be held France since the Revolution is reported in detail, with strations. Seven pages are devoted to the report of the h of His Majesty the King of Rome (Napoleon's heir).

The final section of varieties reports the birth of lets, the capture of a 310-foot whale, and the beginning a short story about the "Misfortunes of a French azon" telling of the wife of a soldier who went to erica with Lafayette to help in the Revolutionary War. America the heroine was captured by the Indians who ught she was a man, and were just preparing to eat when the installment ended with the note: "to be tinued next year."

In view of the completely secular nature of the *anach*'s contents, one may well wonder why its author se to call it "L'Anabaptiste." The reason must be ght in the reputation which the Mennonites enjoyed as g exceptionally expert farmers, with some special uaintance with the mysteries of nature, related per- s to the secrets of their exclusive religion, of which the -Mennonite knew little except that it was in a foreign guage and entirely different from the Catholic and testant liturgical state religions. This reputation is in e ways parallel to the superstitious attitude which buted exceptional healing powers to Anabaptists entirely without foundation perhaps—viz. "pow- r") but had also a practical origin in the fact that hard work, simple living, and intelligent management Mennonites did actually farm better than the aver- peasant, and that because of their honesty they could ods is found in the "Soirees Alsaciennes" (See "Master Farmers of France" by Ernst Correll in July, 1951 issue of *Mennonite Life*.) according to which they appear to have originated the use of drainage in Alsace. A later number advocates crop rotation but gives no indication that it is a specifically Mennonite idea.

The second number of the *almanach*, published in 1813, follows the above general pattern. This time the "Home Economics" section explains how to take the honey taste from honey in order to use it as a sugar substitute (plunge a red-hot nail in it six times and add some brandy), perhaps an indication that Napoleon's beet-raising enterprises had not been too successful; methods are given for raising watercress in winter, for force-fattening of turkeys, and for disinfecting spoiled meat (cook in charcoal). The war stories are from the Russian front, and the adventure in America has a happy ending. Anecdotes illustrate Napoleon's largesse toward the common people, the bravery of the imperial soldiers, and the cruelty of the English. The 1814 issue has only one page on the war (which by then was progressing less brilliantly) and the following issues are not preserved. The *almanach* however is known to have been published continuously at least until 1821.

The success of the *Anabaptiste* must have been considerable, since when Klopfenstein was no longer able to more easily get leases on the larger farms. The only indication that Mennonites had any special farming meth-

Cover of *New Anabaptiste* from Montbeliard. The art work is more refined. Whether it represents a particular Mennonite farm near Montbeliard is uncertain. Beehive and sheaf of wheat remain in the lower corners.

Cover of Nancy almanach, which has lost its agricultural character. The stamp in lower right corner is that of Strasbourg library, which has most complete collection of almanacs and provided these photographs.

publish in Belfort a second publication was begun i Montbeliard, fifteen miles south of Belfort under th name *Le Nouvel Anabaptiste* (the new Anabaptist "Anabaptiste" in this usage refers to the earlier publica tion rather than to the religion, since there is no way t affirm that the writer, who calls himself "A friend of th fields," is a Mennonite. The *Nouvel Anabaptiste* ap peared at least from 1827 to 1841, and continued to offe valuable and progressive agricultural advice, as well a miscellaneous anecdotes. The list of bookstores whic carry the *almanach* testifies to its growth in popularit in eastern France.

The name "Anabaptiste" seems to have become syn onymous with *almanach* in this part of France, fo when the Montbeliard publication ceased to appear th name was taken over by a printer in Nancy (120 mile northwest) for a new publication, *LaAnabaptiste de Campagnes,* which lost entirely the agricultural charac ter of the original publication, to become simply a collec tion of short stories preceded by a calendar. Only on page, the inside cover, says something as to the farmer work year, and that page was reprinted without chang from year to year. This almanac appeared from 1856 t 1905. The picture of the Anabaptist on the cover is styl ized and the contents show a completely urban orienta tion. Thus what had begun as a recognition of the Men nonites' reputation as farmers had become, in less than half-century, a household word cut off from both its re ligious and its cultural significance.

The Swiss-Volhynian Mennonite Background

BY MARTIN SCHRAG

OUR neighbor leaning over the back fence, pointed to the small plot of poppy plants and stated, "You must get quite a kick out of eating that stuff." Recoiling from this attack on the highly esteemed poppy seed rolls, we assured our neighbor opium was not made from the seeds of the poppy. What *Zwieback* are to the Low-German Mennonites, poppy seed rolls are to the American descendants of the Swiss-Volhynian Mennonites, originally located in communities at Freeman, South Dakota; Pretty Prairie and Moundridge, Kansas. The origin of this baking delicacy as well as many other facts of the history of the Swiss-Volhynian Mennonites has not been recorded. These peasant folk struggling against the inequities of their status had little time and inclination to think of posterity in these terms.

Switzerland

Our story begins in the canton of Bern in the countr of Switzerland. There among those who joined the harar sed and persecuted Anabaptists were people by the nam of Krehenbuhl, (changed to Krehbiel in German) Zercher, (changed to Zerger in Russia) Müller, Kaufma Schrag, Gering and Stucki. It is not to be thought the people lived in one village or one community with a com mon loyalty; they lived in different villages scatter through the canton of Bern. The distinct Swiss-Volhyni communities were formed in Russia from which pla they migrated to America.

Only one family name can be traced unbroken ba to Switzerland. Jost Krehenbuhl, a leader among the Me

(Continued on page 158)

Montebeliard Passport 1791

ENGLISH TRANSLATION

The government of the Duchy of Württemberg at Mömelgard asks all and everybody concerned to let the following German-Swiss people—Mo- Gering, Johann Graber, Johann chti, Peter Kaufmann with Elisa- h Graber, his wife, and Anna the,—who are on their way to Po- d—pass unhindered, and asks all o are responsible to render to these ople all assistance which they might ed on their trip, considering the vol- tary offer of reciprocity in equal ses. As a legal document hereof the esent passport is issued with the l of the chancellory and signed by e secretary of the government. So ne in a government session, Febru- y 8, 1791.

By order,

Signed: Wolff

The Swiss people and Anabaptists hose names appear in the above entioned passport have in part en- red, or are entering now the service the Prince Adam Czartorinsky, reat General of Podolia, and there- re are, on his request and in his me, befittingly recommended to the od will, advice, and deed of all con- rned by the undersigned, considering e assurance that his Serene Highness, e Prince, will do the same under ual circumstances. Castle Mömpel- rd, February 8, 1791.

J. B. v. Maucler,
the colonel of the Duchy of
Württemberg and the
Steward of His Highness the
Young Prince.

This is to certify that the above entioned copy is literally the same the signed document.—The trans- or of the Volhynian government,

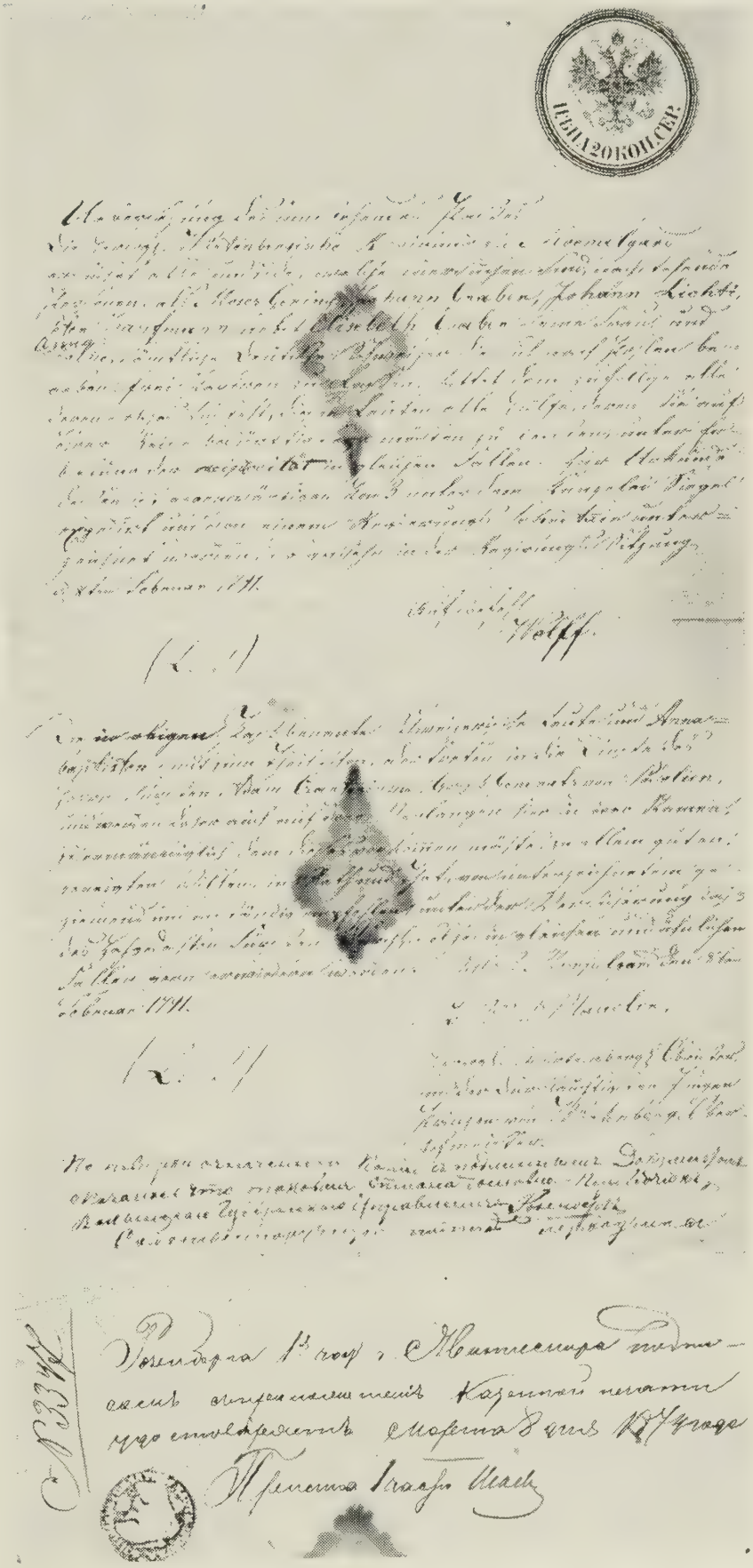
Rosenberg.

That the signature of the translator osenberg of the 1st ward of the city Zhitomir has been made by him rsonally and in his own handwriting attested with the signature and seal the chancellory by the

Pristaf (chief of police)

arch 8, 1874. Signed: Shajev

Editor's Note: The original passport of 91 is not extant. On the right is a German nslation of 1874 from which the English nslation was made (above).



nonites, lived in Cezewill, Switzerland. Due to the intense persecution of the Anabaptists in the year 1671, the Krehenbuhl family fled to South Germany as did some seven hundred other Anabaptists. When the other families mentioned above fled Switzerland is not known. There were repeated migrations to escape the strong arm of the law. Not all the families we are concerned with in this paper settled in South Germany; some crossed the border into what is now France and located at Montbeliard.

South Germany

Looking first at the group that went to South Germany, the information available suggests that most if not all of the families concerned lived in the duchies of Falkenstein and Nassau (Weilberg) located just west of the present towns of Worms and Mannheim. Although Mennonites were forced to flee from Switzerland, they were welcomed in South Germany. This section of Europe had been completely devastated by the Thirty Years War and the rulers of the land were eager to gain hard working farmers. They therefore made what they considered to be generous offers. By our standards the conditions stated made the Mennonites second-class citizens—they were discriminated against. Mennonites were allowed freedom of worship but forbidden to build their own churches, were not allowed to meet in groups larger than twenty members, and were prohibited from doing evangelistic work among their neighbors. Later they were denied the right to live in cities and marriage required the consent of the government. Despite these restrictions, the Mennonites prospered. The radical views and missionary zeal which marked the first outburst of Anabaptism was soon lost and by the time of their arrival in South Germany, they were content to be the *Stillen im Lande*.

Several years after his arrival in South Germany, Jost Krehbiel rented a plot of ground known as Pfrimmerhof in 1709. When the groups left for Poland, Johannes Zercher left from the village of Potzbach—approximately seven miles west of Pfrimmerhof. Johannes Schrag and apparently Peter Krehbiel (grandson of Jost) left from Albisheim, Heinrich Müller left from Ebersheim, and Jacob Schmidt from Rothenbergerhof. That the other families lived in the same general area is suggested by the name of the first village founded in Poland, namely Falkenstein. It is apparent that a Krehbiel did not live next to a Zerger nor a Schrag next to a Miller as they do in the solid communities of Freeman and Moundridge.

The stay in South Germany was very important. Here they accepted many German practices and absorbed a German "way of life." This characterized the group throughout its stay in Russia and was determinative in America until recent years. The German dialect of the area modified the Swiss. It is interesting to note that the slight differences in pronounciation of the folk at Freeman as compared with those at Moundridge of such German words as *Stein* and *Weizen*, are apparently due to the area from which different families came. Even today the difference can be noted in South Germany.

A second significant event during this period was the Amish split. Historical documents clearly prove that the majority of Swiss Volhynian Mennonites are of Amish background.

Due to increasing economic and political pressure Mennonites began migrating from South Germany. Before the time of the American Revolution, many went to the Pennsylvania frontier and settled in the now famous Lancaster County. In 1780 an offer was made by Joseph II of Austria to German farmers to settle the land he gained in the division of Poland. A liberal offer was circulated throughout Germany during the 1780's. Among those who went were certain families which later went on to Russia and there set up communities in the province of Volhynia.

France

As suggested earlier, some of the people with whom we are concerned, settled in Montbeliard, France. Just when the particular families proceded to France is not known. It is known, however, that the first Mennonites settled at Montbeliard during the first years of the 1700's. Here also Mennonites were restricted; although they were allowed their own cemetery, they were refused the right to build a church. The Swiss dialect was continued as was their skill as dairy farmers. The Montbeliard Mennonite Church was Amish.

In the latter part of the eighteenth century, although the Mennonites had good relations with the government they aroused the feelings of their neighbors by their refusal to do military service. In 1790 and in 1791 groups left for Poland in search of new opportunities. A review of the Montbeliard Church record of this period reveals the following among other) family names: Schwartz, Roth, Graber, Gering, Stucky, Flickinger, Rupp and Sutter.

Poland

As suggested above, German farmers responded to the offer of Joseph II. Over three thousand families went to Austria, among which were twenty-six Mennonite families. These families were given religious freedom, ten-year tax exemption, military exemption and financial assistance. After writing a personal letter to Joseph II and receiving a favorable reply, six Mennonite families with twenty-nine Lutheran families left in 1784 for Poland and founded the village of Falkenstein. Of the six Mennonite families, three were later to move on to Russian Poland. They were Peter Krehbiel, Joseph Mündelein and John Schrag. This migration to Austria was followed two years later by a group of twenty families of which eighteen were Mennonite. They founded the village of Einsiedel; both these villages were near the town of Lemberg. Of this group, six families later left for Russian Poland. They were, Christian Albrecht, Christian Brubacher, Johann Maurer, Heinrich Müller, Jacob

hmidt, and Johann Zerger. Three more Mennonite fam-es came the same year settling in a third village named osenberg. Of the three the family of Jacob Bergthold t for Russia. These three villages formed the beginning the Galician Mennonite settlement.

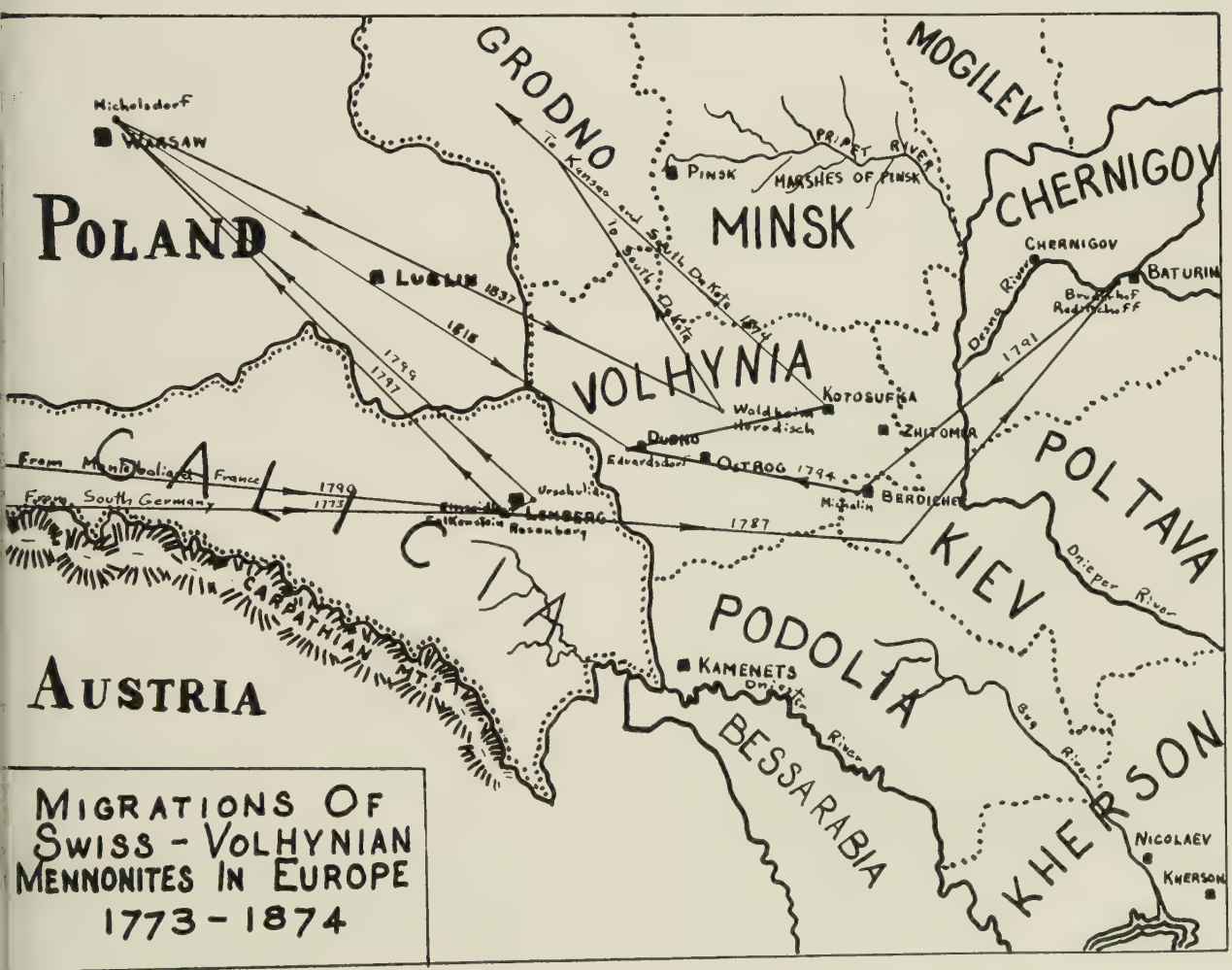
The Montbeliard group left France in 1791. According a passport issued at this time, this party included loses Gering, John Graber, John Lichti, Peter Kaufman id his wife Elizabeth. It would appear there were other milies that made the trip at the same time but this can-ot be definitely established. There is no complete agree-ent just where these people settled. It is supposed they ved in some of the same villages as the folk from South ermany. It should be mentioned that Polish sources now nothing of this migration. The passport states the roup was to enter the service of Prince Adam Czartor-sky, Great General of Podolia.

Russia

The three villages as settled by the South Germans ere soon embroiled in controversy. One problem was that f clothing standards. The Amish stressed certain cloth-ng standards as hooks and eyes whereas their non-Amish Mennonite neighbors felt otherwise. A second source of difficulty apparently was friction among the leaders. A third shadow was the beginning of governmental restrictions on Mennonite religious liberty. But apparently the decisive element in the more conservative faction migrating to Russia, was the invitation of some Hutterian Brethren to join the *Bruderhof*. Accordingly, the families mentioned above (the eleven that came from South Germany) left Poland in 1795 for the Hutterian *Bruderhof* near Vishenka in the Russian province of Chernigov.

However, adjusting to *Bruderhof* ways of life was not an easy matter. Therefore, after sometime (at least a year) the group left the *Bruderhof*. Of importance during this time was the marrying of three Schrag girls to Hutterite men. One of the three as a widow returned to her home community bringing with her three Waldner boys. Thus the name, now spelled Waltner, was introduced into the Swiss-Volhynian communities.

It is difficult to know just where the group went next. Apparently some returned to Poland and the rest went to a village known as Michalin. A group of Prussian Mennonites were settled in this village, located in the Russian province of Kiev. During the stay at Michalin, a



Wedel boy married into the Swiss group adding that name to the roster. Here also were problems. Both groups of Mennonites became dissatisfied with their land contracts. Thus in about the year 1802 both groups moved to the Russian province of Volhynia; the Swiss settling in the village of Berezina near Dubno, the Prussians dropping anchor at Ostrog. Hardly had the Swiss folk settled when their village was removed, due to the building of a dam. The new move was, however, only a matter of two miles to a place named Vignansky. It was here that they stayed for some years.

Returning to the French party, we stated the place of their first settlement in either Poland or Russia is not fully known. We do, however, know that this group, plus possibly others, soon settled in the village of Michelsdorf. This was a village close to Warsaw and may have been chosen to give these Swiss dairy farmers a market for their cheese. A list of names of this settlement include Albrecht, Bergthold, Flickinger, Graber, Gering, Gordia, Hubin, Hetinger, Kaufman, Maurer, Mündelein, Ratzlaff, Roth, Rupp, Stucky, Sutter, and Zuck. The names listed would suggest some South Germans being in the group. Several Lutheran families were added to the group with names of Senner, Schwartz and Wolkert. It was also at this time that an orphan child named Paul Voran was adopted by Elder Mündelein, thus introducing that name into the group. However, Michelsdorf was located on poor soil and so the group moved to a village near Vignansky, named Eduardsdorf. Here the two groups were merged into one and in the next years forged a sense of unity making one group of the former two. Some of the Michelsdorf people settled in nearby Horodisch (1837) and Waldheim. It was at Waldheim that the settlers owned their own land which was apparently the first time since they left Switzerland.

Maria Stucky Goering (1835-1910)

In 1860 Czar Alexander II, desiring to bring about more equality between his nobility and peasantry, issued the Emancipation Code. Among other conditions, this made available to Russian serfs large quantities of land at reasonable prices. Accordingly, in 1861 the larger portion of the now enlarged Eduardsdorf (including Vignansky) settlement moved approximately one hundred miles east to the villages of Kotozufka and Neumanofka. Here land was purchased and divided among the members. A church building was raised between the two villages and within a few years this became the center of the community at the expense of the two mentioned villages; the name Kotozufka was transferred to the new center. The church was sometimes known as the Stucky Church because of their elder, Jacob Stucky. Just prior to the moving to America, David Dirks and Friedrich Ortman joined the church.

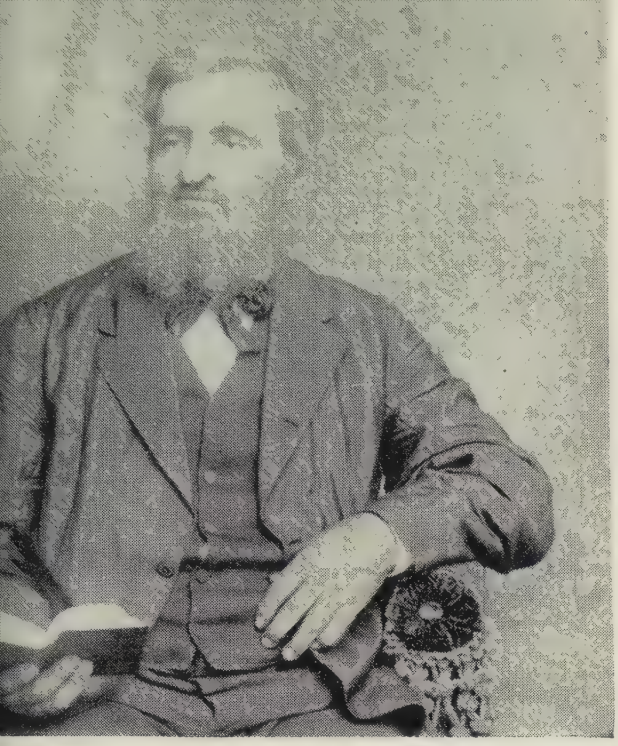
By the 1860's there were four congregations or centers to which people living in nearby villages came to attend services and take part in church life. These four centers were Horodisch, Waldheim, Kotosufka and Zahorits. The Zahorits settlement was composed of those families not taking part in the movement from Eduardsdorf to Kotosufka.

Life in Russia

Due to the continuous change of location, one can but generalize in regard to life in Russia. As has been suggested, the people lived in villages varying in size of a few to thirty or forty families. The bigger villages had a church. Often in the first years of a new settlement house and barn was under one roof. A second arrangement was having two families living in a house, each occupying half of the structure. As economic conditions improved, the building consisted of a house, barn, and shed. These were built from wood secured from the forest surrounding the villages. All of the lumber was self-prepared. The following description is given of the villages.

> These villages were exceedingly picturesque. They were built on both sides of the roadway, and the buildings were far enough apart so that each house was surrounded by a large fruit orchard and well-kept gardens and flower beds. The entire village was generally surrounded by a hedge or tall forest trees. The village school and church building were located near the center. The dwellings were simply constructed and all built on the same style, being larger or smaller as the means of the family would permit. (Gering, *After Fifty Years*).

In all villages except Waldheim and Kotozufka, the land was rented. Eduardsdorf was rented or leased for twenty-five year periods. In the larger villages the renting was done as a group; the land subsequently being divided among church members. Apparently there was considerable difference in economic status as some families owned only half a farm *(Hof)* whereas the greater portion owned one farm and the wealthier two farms.



acob Stucky, who was the elder of the Swiss-Volhynian Mennonites and brought them to America.

Although there were a few blacksmiths, weavers and arpenters, the greater number were farmers. Farming vas primitive. The necessary implements were a plow, arrow, wagon, scythe, and sickle. In the earlier years lows and harrows were made of wood and were the roduct of the farmer using them. With later improvehents, the plow had an iron point and the harrow teeth vere made of metal. The field work was done by horses. A small farmer had two or three horses; a big farmer had our or five. The average number of milk cows was five vith some having as many as a dozen. Pasture land was eld in common and a cow herder took care of the village herd.

All seeding was done by broadcasting. Only a small ortion of the crops were sold. The crops included rye, vheat, buckwheat, oats, millet, flax, and potatoes. The ntire family took part in harvesting the grain. The harest would last for weeks. The winter days were spent hreshing the grain. This was carried on in the shed and vas done by a flail. In the earlier years all clothing was omespun but in later years some was purchased in town. he farmers built their own furniture.

School and Church

Obstacles to a school system were the continuous oving from place to place, the need of children working and the unfavorable attitude of some to education. All schools were on the elementary level. The subjects were reading, writing, and arithmetic. The teacher usually was the preacher. Pupils were not classified according to grades, rather each moved along as he was capable.

As new villages were started, church meetings were held in homes. In the larger villages churches were erected. Each church was headed by a *Vorstand* (council). This consisted of the elders, ministers, deacons, and the *Vorsänger*. As a vacancy arose, church members voted and then the choice was made by lot of those receiving votes. Church services were from two to three hours. Often a full hour was taken for singing; the *Ausbund* was used. The rest of the service consisted of prayer, sermon, and testimonies. The day prior to Good Friday was a fast day. On Good Friday the Lord's Supper and Feetwashing were observed. Church attendance was taken for granted. The group practiced strict church discipline.

But the stay in Russia was short. In 1870 the news was received that the Czar wanted military service from Russian youth. Although the delegation sent to see the Czar did not meet him, they realized a new answer must be found. Thus in 1874 the Swiss-Volhynian Mennonites consisting of 159 families, migrated to America enmass settling at Freeman, South Dakota, and Moundridge, Kansas. Later a settlement was formed at Pretty Prairie, Kansas.

eter Graber (1805-1882) and Magdalena Graber (nee rchelaus (1820-1891) tombstone in Halsbeufka, Province odolia, Russia. The Graber family was possibly the only ne remaining in Russia when the Swiss-Volhynian Menonites left for America in 1874-75. (Inscription on tombstone in Russian).

Henry Peter Krehbiel (1862-1946)

BY ELVA KREHBIEL LEISY

DOWN the long-shadowed street came a man and his daughter happily swinging hands and whistling merrily. A white-haired woman standing at her door called in a rich Scotch burr to her daughter, "Ther-r-r's Mr. Kr-r-rehbiel and his daughter-r-r; it's supper-r-time." Companions, chums these two were. Those who saw H. P. Krehbiel in stern or reflective mood little suspected that he was the gayest of pals for the only child he had.

Early Youth

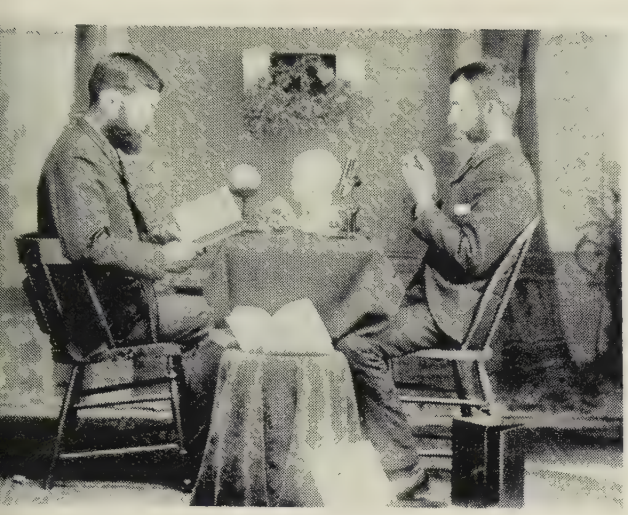
He was an indefatigable talker. Whether on walks, or at the table, or on moonlit summer evenings on the porch, he talked constantly on widely scattered topics to whet the interest of a growing mind in international affairs, in religious and moral matters, and in the vast natural world about us. Stories too, he told of his early years at Summerfield, Illinois, where he was born. His earliest recollection was of weeping people in front of his home, bidding farewell to the man who substituted for his father, Christian Krehbiel, in the Civil War. At the time he could not have been two years old, yet he remembered distinctly that his mother held him firmly on the gate post. The emotion-fraught moment made an imperishable impression on the child, which expressed itself in a lifelong sympathy for the underdog, be he white or colored, foreign or American, poor or rich.

The hardships of ruggedly cold Illinois or Kansas days on the farm left their imprint in a determination never to admit discomfort and to delight in the challenge of adversity. In his mid-teens came the pioneering days on the farm near Halstead, Kansas. With special delight he would tell how he celebrated his sixteenth birthday by riding the cowcatcher of a cattle train across the Missouri border into Kansas. He and his older brother John were sent out a year earlier to break prairie and put in the first crop before the large family arrived. The two young boys subsisted on sow-belly bacon (he never afterwards could endure pork) and biscuits.

He had a way with animals on the farm. When there was a recalcitrant animal to be tamed, or a sick cow to be doctored his father always assigned *Heinrich* to the job. Because he never admitted defeat he always succeeded. But this unbudging will caused conflict between father and son, and grandfather would ejaculate *Ich breche deinen Willen; ich breche deinen Willen!* One of his favorite stories was of a ride across the prairie one bright Sunday afternoon on the back of a large white stallion. The animal suddenly went wild, and for the next half hour the two battled for control, the youth finally gentling the unruly horse. All his life he enjoyed nothing more than a knotty problem, the solution of which brought him untold satisfaction. Characteristically, though, a growing concern did not intrigue him. But let him hear of a church group in need, of a business concern near bankruptcy, or of refugees seeking a home, and immediately his creative powers were challenged. His was a fertile mind, restless with new ideas even in the small hours of the night.

Study, Teaching, Ministry

The early years on the farm had left too little time for school. As a lad he was the milk-boy for Summerfield and when work called, school hours were curtailed. Such leisure hours as there were, however, were given to reading anything he could lay his hands on. Soon after the prairie had been plowed and the family settled on the new farm in Halstead, he, together with his brother John and P. M. Galle, was off for a year at Emporia Normal, living, as he would say, "On a barrel of crackers and a jug of molasses." Then he taught the sixty pupils of the



H. P. Krehbiel (left) and H. O. Kruse, as students at Halstead.

Quaker school north of Halstead for a year, packing them like sardines into the narrow quarters, some even perching on the window sills for lack of seats. He cherished a long friendship with one of these boys, Emerson Carey, the salt king of Hutchinson and later in the state legislature.

This small taste of higher learning strengthened his yearning for more knowledge. A year later he was at the University of Kansas. As he delved into the sciences the conviction grew that he should be a doctor. His father hesitated to acquiesce in this decision for too frequently medical studies had led to atheism. So the young man of twenty-five turned instead to business, with his father and others buying a hardware store in Halstead, followed by marriage to Mathilda Emilie Kruse. He interested himself in church work, becoming superintendent of the Sunday school. Gradually there came upon him the conviction that he should prepare himself for the ministry. In 1892 he sold the store, and with wife and child left for Oberlin, Ohio, to study in the seminary for five years. Like other student families through the decades, the family lived so near the financial borderline that the finding of a lost quarter brought tears to his eyes. Still the years were very happy ones, for in professors and students he found his peers, who, too, loved wrestling with philosophical problems in calm and reasonable argument.

After graduating from Oberlin he had offers from the Congregational church, but his first love was the Mennonite denomination. In 1897 he began his ministry in a small brick church at Canton, Ohio, preaching in addition at Wadsworth and at Sterling. The companionship of his cousin, H. J. Krehbiel, and of his school friend, N. C. Hirschy, in the work of the Middle District Conference gave him great pleasure. His devotion to higher learning manifested itself in the intensity with which he flung himself into the promotion of Bluffton College. In its interest he even invaded Kansas to collect a substantial sum of money.

The strenuousness of pastoral life could never fully occupy his time nor all the facets of his mind. For recreation there was a large garden—one of my vivid memories is of my father at the working end of a hoe, cultivating the beans I had to pick when I preferred to play. Another trend of his mind was toward invention. Early at Oberlin he had invented a saw, which unfortunately had already been patented just before his drawings reached Washington, D. C. Then he busied himself with a newspaper file for use in libraries. Today all libraries use a simplified form of the one he patented.

Periodicals and Books

In the third of the four-volume journal he kept so meticulously I have found this item, written December 28, 1896. "For a year or more the idea has been growing in my mind . . . that it would be a timely undertaking to publish a Mennonite magazine . . . in English. It should be devoted to the advancement of every branch of the Mennonites but shall be strictly non-partisan . . . Along with this is to be published monthly in English *The Review*. This paper is to be devoted to a monthly review of chief events among the Mennonites of the world . . . original brief papers on topics of interest to the church . . . to local news from the various churches." On March 10, 1899, the first issue of *The Review*, published at Canton, Ohio, was mailed. The magazine never came to fruition. *The Review* was continued in 1905 at Newton, Kansas as *Post und Volksblatt*. Finally, as the German language was supplanted by the English the name was changed to *The Mennonite Weekly Review*, under which name it continues under its able editor, Menno Schrag. For many years C. E. Krehbiel worked with his brother in what was an unusually happy and co-operative partnership.

Before he started his monthly paper he had finished the first of three books he was to write. The General Conference was some fifty years old. It seemed the appropriate time to set down what had been accomplished, and to ponder on further growth. In 1898 *The History of the*

First charge of H. P. Krehbiel at Canton, Ohio in 1898.

Mr. and Mrs. H. P. Krehbiel and daughter Elva, at Oberlin, 1892.

General Conference of the Mennonites of North America appeared in print.

Thirty years later at the behest of the Conference the second volume was written, and presented at the Conference in Winnipeg. Volume III was in the gathering stage at the time of his death. It would have dealt in large part with the extensive mission work which the Conference has developed since the days when his father, Christian Krehbiel, was instrumental in opening the first mission field. It was an inherited urge, this desire to bring Christian love into communities which did not know its uplifting and healing message.

War and Peace

A third book stemmed from another firm conviction —that in the doctrine of non-resistance lay the foundation of world peace. As early as his Oberlin days he had worked on this problem. His essay on peace, entered in the contest sponsored by the Peace Association of the Friends, won first prize. An entry in his journal reads "This success acts as a stimulus upon me to follow the hints which have been pointing to a literary activity and devote myself under the guidance of the Lord's spirit to the advancement of Christ's Kingdom of peace in the world."

During the first World War he stood steadfast in a community where Mennonites, especially German-speaking ones, had been assailed as "yellow rats" and "Kraut followers." His store had been painted yellow from roof to sidewalk in the dark of the night because he had refused to install signs, "No German spoken here." As chairman of the Committee on Exemption, he together with P. H. Richert, J. W. Kliewer and others, traveled to Washington, D. C. to interview the Secretary of War, Newton D. Baker, on the problems of the conscientious objector. This was the type of activity which is now carried on by the Mennonite Central Committee, the cooperative agency of all Mennonite groups working in the areas of peace, relief, resettlement, and related matters. Often he visited prison camps to intercede for boys who were being tortured, or to preach to the young men, a permission grudgingly given but afterwards happily welcomed by commanding officers who attended what they feared were 'subversive' services. One of his most challenging experiences was the long night drive through sleet and snow to Leavenworth to rescue from freezing to death, a lad stationed at the windiest corner of the camp. His satisfaction at helping these boys, and at being able to win a sympathetic ear of commanders, could not be erased by the attacks made upon him in later years.

These varied experiences brought about a deep conviction that a book on the stand taken by the peace-loving peoples of the world was called for. At the Conference of Pacifist Churches in 1931 he had delivered a paper, later printed in pamphlet form, on *What is a Pacifist?* Now he began gathering materials from all sources, historical and religious, which he developed in the book *War, Peace, Amity* (1936). His thesis was that, whereas peace is a cessation from fighting, amity, or friendship will bring about a world in which man will not fight his brother. In the work of the Mennonite Central Committee, of the American Friends Service Committee, of CARE, of Frank Laubach, the Point-Four program of our country and similar approaches, we see the visible expression of that amity which he advocated.

As further proof of his interest in peace he was a sponsoring member of the Conference of Peace-loving Churches, enjoying their meetings and the fellowship of like-minded men and women. In addition, he worked for close cooperation among the Mennonites of America. For years he was statistician for the Conference and corresponded with the many branches of the Mennonites. In 1926 appeared his pamphlet *Mennonites of America.*

Much of this took place after the removal to Kansas which occurred in the fall of 1900. At Newton he again became a business man, taking over a bookstore as well as a newspaper. Before long, though, he was making the Sunday trips to Burrton, by train and then by auto, to build up the small mission church there. For forty years he served the church, remaining as elder emeritus when

Worshipping in immigrant house, Elk, Washington, 1930.

Christian Krehbiel and his nine sons. (Left to right) Daniel, Jacob, John W., Henry, Christian, Lucas, Bernhard, Paul, and Edward.

a local pastor took charge. He also organized the church at Hutchinson. For years he was on the Home Mission Board, aiding actively in the establishment of missions in Chicago, Los Angeles, working often with ministerial students at Bethel College. For a while he was on the Board of Trustees of Bethel College. As always, he was concerned about a sound financial basis for the institution.

Sometimes it seemed he should have been a lawyer, for he reveled in righting wrongs, and in solving complex situations. He derived great satisfaction in 1909 from serving as representative from Harvey County to the state legislature. In his later years he worked unceasingly on baffling church problems which had arisen.

New Mennonite Settlements

During the first decades of this century Mennonite families in the midwest began to bulge out of the vast acreage they had acquired. In 1904 in company with Peter Jansen of Beatrice, Nebraska, and others from Kansas, he made a trip to Saskatchewan to look at the land newly-opened by the Canadian government. What a thrill it gave him to pioneer again! Sleeping under heavy woolen blankets, the group camped out on the extensive prairies under the starry May sky. Land was purchased and a large immigration of Kansans and Nebraskans moved northward to succeed under a new flag. Later came abortive attempts at colonization in Wyoming.

With the close of World War I and the subsequent Bolshevik revolt came tales of woe of Mennonite brethren in Russia, stripped of their possessions and forced to flee. Committees for the refugees were entertained in his home, just as fifty years earlier, vanguards of European Mennonites had been counseled in his father's Summerfield home. The Mennonite Settlers' Aid Society was formed. In 1926, as its representative for Russian refugees, he

The Beehive Book Store on Main Street, Newton, 1901. After the great fire of 1908 the store was reorganized as the Herald Book and Printing Company. Shown are Henry Regier, Dave Wittmer, and H. P. Krehbiel.

spent a long month in Mexico wrestling with agencies, both government and steamship, to arrange for settlements for these refugees. But from this tussle he returned home exhausted, albeit very happy. The colony at Cuauhtemoc was the result.

Then came permission from our government to bring refugees into Washington state. Here a settlement was opened, augmented as well by Mennonites from Kansas. The dream of establishing another Krehbieltown haunted him. Near Elk, Washington, he built an "immigrant" house in a clearing in the timber. This was the nucleus around which another establishment such as his father's was to develop. But his untimely illness and demise cut short these plans.

Travel

In 1927 another dream came to fruition. For years he and his wife had planned a trip around the world, following the trail of the Mennonites. Leaving the store and newspaper in competent hands, they sailed in April of 1927. Making their headquarters at Christian Neff's at the Weierhof—the ancestral home for two hundred years of Krehbiels—they journeyed about Europe visiting Mennonite leaders, some of whom had visited in the Kansas home, and with most of whom he had conducted a voluminous correspondence for years. He also gathered valuable material for two other projects. Since the early days in Oberlin he had contemplated a novel on the rise of Mennonitsm. The story should center around the four hundred-year adventures of the family Bible. The other book was to connect the Anabaptists with that of the old evangelical movement as represented by the Waldensians, finding the link which had carried the church through the centuries of Catholic domination. Neither aim could be accomplished. With absorption he followed the path of history from the Stonehenge to the pyramids. With deep emotion he trod the paths the Master had trod throughout Palestine. In India it was his pleasure to visit the Mennonite missions and to worship in the Leper Colony established by P. A. Penner. Everywhere he went, on trains, or bus, or ships he was approached by men of distinction who addresed him as "doctor" and conversed earnestly about national problems.

Because of his indomitable will and his moral rectitude he was often misunderstood by those with whom he worked. Often, too, his abrupt manner and searing words defeated his purpose. Despite these defeats he never thought of leaving the church he loved, whose message of peace and amity he felt would play a great part in at last bringing sweetness and light to a world in conflict. Although his acquaintanceship was enormous, he had few close friends. Such philosophers as his brothers J. W. and C. E., his brother-in-law H. O. Kruse and his close friend H. H. Ewert gave him much satisfaction. For his parents and family he felt a very deep attachment. As these one by one passed on and climaxed by the loss in 1931 of his dear companion of forty-four years, he turned to younger men for friendship, realizing that in this younger generation now lay the hope of the world. In their energy and clear thinking he found release for his own still active mind. Alertly interested in world affairs to the end he stood at the polls on election day of November, 1940, to cast his last presidential vote. His feeble frame was almost unequal to the task. A few days later, on December 2, 1940, at the age of seventy-eight he passed on to his reward.

A year later the United States was again at war. Perhaps it was a blessing that he was spared this shattering experience. His great heart would have bled at the spectacle of Christian nations again engaged in wholesale slaughter. Yet his efforts cannot have been wasted. May the principles of peace and integrity for which he stood be strengthened among increasing multitudes with every passing year.

THE THANKFUL HEART

(Continued from page 147)

is seen in the amount and the power of gratitude we have." The philosopher, Seneca, carried this observation one step further when he said, "There is as much greatness of mind in acknowledging a good turn as in doing it" —because, we would add, the same disposition of heart and mind underlies both.

The gratitude of which we have been speaking, then, is a sense of indebtedness—a disposition of heart and mind which renders us sensitive to life's blessings as iron filings are sensitive to a magnet. Place a magnet underneath a sheet of paper on which have been placed a handful of iron filings mixed with sand or sawdust and the magnet will seek out the iron filings and arrange them along the lines of its own peculiar force. So the thankful heart reaches out and arranges life's experiences in accordance with its own distinctive pattern. The thankful heart is one that takes time to think. It is one that remembers and remembering it comes to feel obligated to make its own contribution to that common store of wealth from which it has drawn so freely.

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Men from many congregations are challenged to accept opportunities for Christian service.

MENNONITE MEN AT WORK

IT HAS become traditional in Mennonite churches that the women of the churches organize themselves into sewing or missionary societies with the primary purpose of promoting the causes of missionary and relief work as practical aspects of our faith. In more recent years, following the pioneering venture of the men of the Eastern District of the General Conference Mennonite Church, the men of this conference group have organized themselves on local, district, and conference-wide levels to work as a fellowship of men in the promotion of concerns in which we as Mennonites have felt a special calling. Representative of the approach, the achievements and continuing concerns are these accounts of "Mennonite Men" at work in several of the district conferences of the General Conference Mennonite Church.

Eastern District Brotherhood

BY ELY R. FRETZ

The story of the Brotherhood organized in our Eastern District Conference begins September, 1917, when, at the annual Sunday school convention of this district a stirring address was delivered by Attorney Maxwell H. Kratz of Philadelphia on the need for greater activity by the men of our churches. This thought was embodied in a convention resolution, suggesting that the president appoint a committee to look into the matter. On this committee were appointed Maxwell Kratz, A. A. Moyer of the Second Church, Philadelphia, and Oswin Berky of the Hereford Church, at Bally.

As a result, a meeting was called to be held in Zion Church, Souderton in August, 1918, to which representatives of all the Eastern District churches had been invited, to discuss plans and effect a temporary organization. After introductory remarks, Maxwell Kratz, who was destined to become one of the "big three" of the infant organization, outlined his ideals for a layman's organization as follows:

> First, laymen are needed to do things for the church. Second, we must develop a spirit of loyalty and unity in order to keep alive the principles of our church. Third, we must foster interests in the education of our young people, and keep in touch with those who are away from home in institutions of learning. Fourth, we must coordinate the various phases of work in our churches connected with the war now in progress.

Seward M. Rosenberger, of Philadelphia was elected temporary chairman of the skeleton organization effective

Visiting informally after a session at the annual Western District men's gathering at Camp Mennoscah.

at that time, and A. A. Moyer was chosen secretary. Several group meetings followed later in that year, to prepare for the first annual meeting in November at which time a permanent organization was created, with Maxwell H. Kratz as president, Seward M. Rosenberger, Philadelphia high school teacher who later became a minister, as vice president, and Franklin K. Moyer of Souderton, a certified public accountant, as secretary. These three men became the leading figures in this new and growing organization and applied their professional and business ability in building an organization which was a departure in Mennonite church activity and which has become a powerful influence to the work of the Eastern District Conference. John D. Moyer, a Souderton banker, became the treasurer, and other conference laymen who assisted in the early activities were Erwin S. Weiss, Jacob R. Fretz, Norman K. Berky, Harry M. Detwiler, W. S. Stauffer, Horace B. Kratz, William S. Geissinger, Harvey S. Kulp, Jacob M. Landis and Daniel M. Landis.

The first annual meeting was addressed by S. K. Mosiman, then president of Bluffton College, on the subject, "A Call to Men, Especially Young Men." At this meeting a comprehensive set of by-laws for the new organization was adopted, and enthusiasm was high for active laymen's work in our churches.

The second annual meeting in September, 1919, was addressed by J. H. Langenwalter, of Kansas on the subject, "What Are We Facing and Why?" Meanwhile, since the organizational meeting of the previous year, committees had been active in developing plans for an ambitious campaign to raise the sum of sixty thousand dollars by subscription in three years to provide additional support for home missions and education and especially to provide substantial relief for the post-war sufferers among our own brethren in Russia, who were now living under communism. The campaign was organized by lay workers in each congregation, and by December of that year a total of thirty-three thousand dollars had been actually collected. When this campaign officially ended in 1922 a total of $40,644.26 had been raised, the major portion of which went directly for Mennonite relief in Russia. This relief was administered by the newly-organized Mennonite Central Committee, in which the Brotherhood president, Maxwell H. Kratz, was an important figure.

The third annual meeting was held in September, 1920 in connection with the General Conference sessions in Perkasie Park. This meeting was favored by the presence of many conference delegates and visitors from the western states who brought greetings in the name of the Middle, Northern, Western, and Pacific District Conferences. H. J. Krehbiel of Reedley, California, the General Conference president, was the speaker on this occasion. The total membership reported at this session was 199. In addition to the annual fall meetings of the Brotherhood, the new organization soon received official Conference recognition and has since that time been allotted the Saturday evening session in connection with the Eastern District Conference. These always prove very enthusiastic and inspirational.

At a special meeting held in November, 1920, the sum of $1,000 was voted from the current relief funds, to be sent to the Emergency Relief Commission for the Mennonite Church at Krefeld, Germany which was reported in desperate need. It was also decided to organize for the systematic gathering of relief clothing for the use of the newly organized MCC for the benefit of the sufferers in Russia. At various times during the campaign we were being reminded also of the extreme urgency of providing food for our starving brethren in Russia.

The minutes of later meetings reveal plans for financial assistance to the Home for the Aged conducted by the

Eastern District, and also to pay for a good share of the cost of the collection of Mennonite books which Elmer E. S. Johnson had purchased for the Conference from the library of the late Governor Pennypacker. Another project undertaken and carried to completion in 1925, was assisting the officers of the Conference in organizing a budget system for their expenditures.

In December, 1926, a new phase of relief work was undertaken when Kratz reported on a plan worked out by a group of financiers whereby homesteads are purchased in Canada for the Russian refugees already there or soon to arrive. Their purpose was declared to be the migration of as many as possible of our Mennonite people out of Russia into Canada, and the sale of bonds to finance the purchase of the proposed homes for them. It was reported that the Canadian Pacific Railroad had already extended credit in the amount of $1,200,000 for those brought over and was ready to bring in ten thousand more refugees at a cost of $1,500,000 with no security asked. Those who are now familiar with the success with which this obligation was paid off cannot help feeling that it was a good and noble effort on the part of those who went ahead in faith to carry out the plans in Canada. Local interest in the work of relief for the Russian brethren was increased still further when in April, 1927, Jacob H. Janzen of Waterloo, Ontario addressed the Saturday evening Brotherhood session of the Eastern District Conference, conveying the personal thanks of the brethren in Russia for the aid sent them and describing the heart-rendering experiences of those who experienced famine and persecution by the Soviet government.

Later projects undertaken by the Brotherhood were financial aid for one of the Eastern Conference ministers who had become blind; annual financial aid to the newly-organized Eastern Conference Retreats, and also later to the expense of developing Men-O-Lan, the Conference's own retreat grounds; financial aid to Bluffton College, and also personal aid to a worthy young man of the conference in attendance at Bluffton to the extent of $250 a year for four years; the development of a permanent educational fund with student loan features; renewed efforts to secure funds for Russian relief; appeals to state senators and representatives objecting to the legalizing of lotteries or gambling or Sabbath desecration; contribution of funds for the creation of a German book depository in Canada; financing the reprint of five thousand copies of a story in "The Country Gentleman" describing home life and family worship in the First Mennonite Church of Berne, Indiana; financial aid to missions and personal gifts to foreign missionaries returning to their fields; besides many other large and small projects.

During the early years of the Brotherhood organization the usefulness of local chapters in the various churches was observed, and the constitution was later changed to authorize such local chapters and outlining their relation

Mennonite men at G. P. Regier farm, east of Newton, assemble machinery collected from farms for shipment to Mennonite settlements in Paraguay.

to the parent Brotherhood. Another major project undertaken by the Brotherhood was the study, by means of a special committee, of plans for organizing a ministers' pension plan for the Eastern District Conference. After years of study and interviews with an actuary skilled in pension work, the committee reported in 1937 "that they find that the Eastern District Conference is too small to put a pension plan into effect" and recommended further "that overtures be made to the General Conference, giving them the benefit of our information and experience." This probably was the origin of the present pension plan now in operation.

Another major project in recent years was the annual contribution of the sum of nine hundred dollars to the General Conference Mission Board to finance the education of young men among the Mennonite refugees in Paraguay who wish to prepare for the ministry. For this year this project has been changed, with the goal of one thousand dollars financial aid to the cause of Voluntary Service in our General Conference.

In the development of the laymen's movement in our General Conference, our Eastern Conference men have been very active. Each conference session since 1945, when an enthusiastic beginning was made at the Bethel College gathering, has seen a group of us in attendance at the men's meetings, and we have assisted in the development of these plans at successive conferences in 1947, 1950 and also at Jennings Lodge, Oregon, when the organization again held several enthusiastic meetings and elected for the new president, E. W. Baumgartner, of Berne, Indiana, who will carry the work to even further development during his term of office.

Northern District Brotherhood

BY H. M. HARDER

On June 13, 1950, after the close of the regular Northern District Conference sessions, held at Mt. Lake, Minnesota, a group of men met informally. Three speakers spoke briefly; one spoke on the Detroit Peace Conference and the other two spoke on the conditions in the new Mennonite refugee settlements in Paraguay, South America. Before the close of that meeting a motion was passed that the men of the Northern District Conference area seek to raise fifteen thousand dollars toward the purchase of a tractor-bulldozer to be shipped to Paraguay for road building purposes. The chairmen of the meeting, Henry M. Harder, was asked to contact the various church groups and thus seek to solicit such funds.

This resolution became of far greater importance than realized at that time. It provided a consciousness among our district church groups to the extent that we became aware of each other, and we realized that we were now together in a common cause. This, together with definite action on the part of the leadership, culminated ultimately into the organization of the Northern District Conference men into a conference-wide brotherhood.

At that time, however, we had no district men's organization nor even a single local church brotherhood. Since there was not even a mailing list to contact men to support the cause in local groups, it became very much a project of faith. There were also those who said, "It can't be done."

Hundreds of letters were written and personal calls were made. Gradually the contributions started to come in. Enthusiasm began to rise. At this time the thought of local men's brotherhoods and a conference-wide men's organization was brought to the attention of the different church groups.

At the regular sessions of the Northern District Conference held at Munich, North Dakota, in June 1951, the men again met one afternoon. This time a program for such a meeting appeared on the conference schedule. After a year of work a report was given on the progress of the bulldozer project and it could be reported that $9,556.04 were contributed. By this time four Northern District Conference congregations had organized men's brotherhoods. Each brought a report on their local activities.

One item on the afternoon program was the consideration of a Northern District conference-wide men's organization. We reminded ourselves of the first four words of Genesis 1:1. "In the beginning God." We wanted to take God into our plans of organizing from the very beginning. Then again we felt that in the words of the Apostle Paul "a great door and effectual" was opened to us. Never before had God prepared conditions in such a way that it seemed natural to think of organizing. Temporary officers (Henry M. Harder, chairman; Isaac P. Tieszen, vice chairman; and Isaac Hoffman, secretary) were elected to serve for one year and were instructed to draft a constitution to be presented for adoption the next year. In 1952 the proposed constitution with a few minor changes was adopted. Officers were then elected in accord with the newly-adopted constitution.

After the close of the 1951 business sessions two brethren offered to advance $2,500 each or a total of $5,000 so that an order for the bulldozer could be placed. This money was later nearly all paid back, the final balance was donated. With a total of $14,556.00 now available, Henry M. Harder and Harry Harder met with the MCC Executive Committee in Chicago June 28, 1951, and worked out an agreement whereby MCC personnel would help with the export shipping and with the supervision in Paraguay. The following day we placed an order for a D7 Caterpillar tractor and dozer with the export department of the Caterpillar Tractor Co. of Peoria, Illinois. After obtaining priorities in the United States and import permits in Paraguay the bulldozer left the factory in October, 1951, and arrived in March of 1952 in Asuncion.

At Chicago we were urged by the MCC Executive Committee to send an American operator to Paraguay to teach two of the colonists the mechanics of the bulldozer

Northern District men purchased and shipped bulldozer for use in the Chaco.

and also the art of modern road building. Harry Harder who was experienced in mechanics and in roadbuilding had previously volunteered to go to Paraguay for such a cause. He left home April 14, 1952, and returned December 24 of the same year, traveling by plane both ways. Harry donated this period of time while Northern District Conference men paid his traveling expenses and some additional expenses incident to his service. Our men also provided a chest of good tools for the bulldozer. Since Harry's return the two men trained by him are continuing the road building.

It became evident almost from the beginning that God moved the hearts of our men to give for this cause. Most of the church groups contributed very liberally both for the project and also for the sending of an operator. The final contribution came during conference time in June, 1953. We were then happy to announce that the project, costing a total of $18,468.94 was paid for in full with a fine credit balance of $1,131.10 remaining. Of this amount $1,068.94 remained with MCC and a credit balance of $62.16 remained in the local treasury. This money was applied to the new projects adopted in June, 1953.

During the June, 1953 Northern District Conference sessions held at Bloomfield, Montana, the Laymen adopted the following new projects:

1. To back up financially the young people of our conference in securing their own retreat grounds. Said grounds are also to be used by other groups of the conference.
2. That we with thankful hearts accept the generous offer of Vern Buller of Richey, Montana to take his International TD18 crawler-type tractor, bulldozer blade, Le Tourneau 8-10 cu. yard Carryall scraper, and Caterpillar No. 60 - 14 ft. blade grader to Paraguay to help our Mennonite brethren in the building of roads; to accept his offer to donate two year's time to operate the same. Also that we accept the offer of Isaac P. Tieszen, of the Tieszen Clinic, Marion, South Dakota, for underwriting the freight of the above-mentioned equipment to Paraguay, giving opportunity for others to contribute also toward payment of this freight.
3. That the Laymen's organization assume the transportation costs of the Vern Buller family both ways. This will cost approximately $3,000.
4. That we adopt the project of purchasing a building at Basna, India, for supplying a reading room for the people in India. The amount required for this project is up to $10,000. This would also include some Christian literature for reading and distribution. (The young people of our district have underwritten the support of a worker to be in charge of the reading room.)

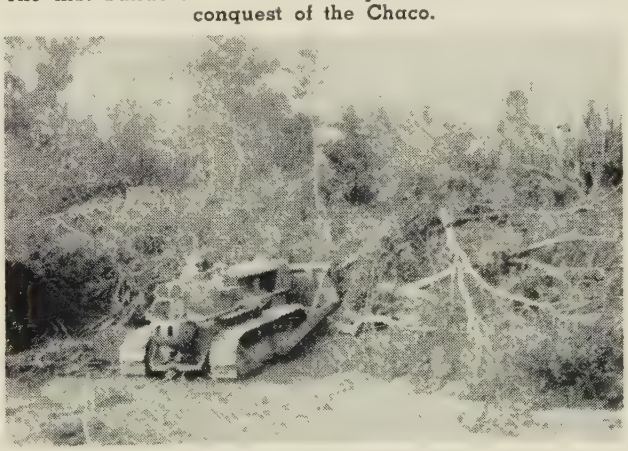
Since the conference sessions Vern Buller offered to donate in addition to the above-mentioned road machinery an army-type Jeep and also an Adams No. 10 elevating grader. The Executive Committee of the Northern District Conference Men has accepted this additional contribution and also assured Buller of the payment of the freight and a contribution of $1,500 to him for repairs, since this is used machinery.

Concerning the freight, Isaac P. Tieszen donated one fourth of the total freight cost and advanced the balance so that the machinery could be shipped when ready, however, with the thought in mind that our men make an honest effort to pay back this money. The machinery was shipped from New Orleans and arrived in Asuncion on August 6. Vern Buller and Hans Teigraef of Colony Fernheim, who is to help with the operation of the machinery, were on hand to help unload. By now we expect the machinery to be in operation.

The transportation cost of the road machinery and the rail and air passage for the Buller family is paid by Northern District Conference Men. The combined cost of these was upwards of $13,000. This is one of the current projects of our organization.

In local church brotherhoods various projects are undertaken such as: helping the poor, help for the deaf and the blind, supplying labor and material for small building projects among American Indian mission fields, various home church improvements, etc. Much was accomplished during the past years but more lies ahead.

The first bulldozer at work to help Mennonite men in the conquest of the Chaco.



Rebuilding a house in Topeka, typical of work of Mennonite men in storm and flood areas of Nebraska, Kansas, Oklahoma and Arkansas.

Western District Brotherhood

BY O. K. GALLE

In September, 1950, Bennie Bargen, then secretary-treasurer of the General Conference Mennonite Men, asked Hans Regier, of Whitewater, to form a committee that would arrange a program for a laymen's meeting, whose purpose should be to discuss the organizing of a Western District laymen's organization. Bennie Bargen also asked me to form a committee to draw up a proposed constitution for such an organization. Waldo Voth of the Goessel Mennonite Church, Goessel, Kansas and John D. Unruh of the Bethel College Mennonite Church, North Newton, Kansas worked with me in drawing up such a constitution. Hans Regier's committee called a laymen's meeting during the sessions of the Western District Conference on October 20, 1950. Max Schmidt, of Pawnee Rock, addressed the meeting, pointing out some of the many advantages of a men's organization. My committee submitted the proposed constitution which was adopted with some changes. The Western District Mennonite Men were then organized. Clinton Kaufman, of the Lorraine Avenue Mennonite Church, Wichita, was elected president, O. K. Galle also of the Lorraine Avenue Church, Wichita, was elected vice-president. Bennie Bargen of the Bethel College Church North Newton, was elected secretary-treasurer, Alvin Goossen of the Meadow Mennonite Church, Colby, Kansas, and Art Goering of the Eden Mennonite Church, Moundridge, Kansas, were elected members of the program committee. The vice-president by virtue of his office is chairman of the program committee.

As far as we were able to determine there were only six locally organized brotherhoods in the Western District at the time. So the executive committee decided that its first job was to try to get the laymen of more churches interested in organizing a brotherhood. We met with some success. At present there are twenty-two churches with organized brotherhoods.

The average laymen realizes that an organized group can work more effectively and can get more done, than when he works as an individual. But the thing he needs to become convinced of is: 1. That there is a never-ending field of service in his church and community. 2. That he can afford to take the time to do this service, and that there is a rich reward waiting for him if he will but render the service. 3. Every church either has or can (with the help of Christ) develop the leadership necessary to have an effective organization. 4. By organizing and working he will open up more opportunities for service than he ever dreamed existed. 5. He will receive a greater appreciation of and for his fellowman.

The laymen in all the churches of the Conference have done various types of Christian service. I think we will find that in every church laymen have labored much to build, beautify, and modernize their house of worship, grounds, and parsonage; and have rendered besides many other community services. A large number have done clean-up service in a number of distant communities following a storm, tornado, or flood. They have gone to Arkansas, to Nebraska, and a number of Kansas communities. They have assisted in the Topeka rehabilitation project, which is operating at Topeka, Kansas, under M.C.C. sponsorship. We feel that helping these needy people who suffered as a result of the disastrous 1951 Kansas flood, is a worthy cause and we expect to continue to help here as time will permit.

In 1950 the executive committee felt that the Western District Youth Fellowship would welcome help in their development of Camp Mennoscah, near Murdock, Kansas. After consulting with them we agreed to pay for all the plumbing and fixtures, pipes, etc. needed in the camp, including the well. Approximately $2,000 has been spent on this. In addition, the men have helped with donated labor at various times, working with the young people. The feeling has been that this might inspire the members of the youth fellowship to greater efforts in the development of the camp. We expect to assist the youth fellowship in the future whenever they desire it.

The two outstanding events of each year are the retreat at Camp Mennoscah and the laymen's supper. The last Sunday in April we have our annual retreat at Camp Mennoscah. This is for men (including ministers) and boys. The men and boys who like to fish come on Saturday afternoon for fishing and fellowship. They stay overnight and participate in the retreat the next day; interest and attendance is growing in this. Then each year on a designated evening during the sessions of the Western District Conference (in October) a fellowship supper is held to which all the men and ministers of this conference are invited. The annual business meeting of our organization is usually held the same afternoon. Last year a public inspirational meeting was held after the supper. We hope to make this an annual affair. These

(Continued on page 187)

THE STORY OF JANSEN, NEBRASKA

By D. PAUL MILLER

As THE traveler speeds along on State Highway No. 3 between Beatrice and Fairbury, Nebraska he nips the edge of three villages, none of which is large enough or sufficiently congested to cause him to interrupt his speed, and he will very likely pass through paying very little or no further attention to the villages.

The alert observer, however, will note certain distinctive features about Jansen. As the traveler drives west, he approaches the village over a large viaduct which immediately suggests that advanced technology has been applied even to the plains in the midwest. The viaduct channels automobile traffic over the main line of the Rock Island Railroad and down through the edge of the village. Broad black letters on the tall silver-painted water tower identify the village to all passers, and the road sign at the corporation boundry reads, "Jansen Pop. 255." Fairbury, a city of some six thousand population and county seat of Jefferson County, is six miles away on the highway which angles south and west of Jansen, while Beatrice, a city of almost twelve thousand population and county seat of adjacent Gage County, is located twenty miles east on the same highway.

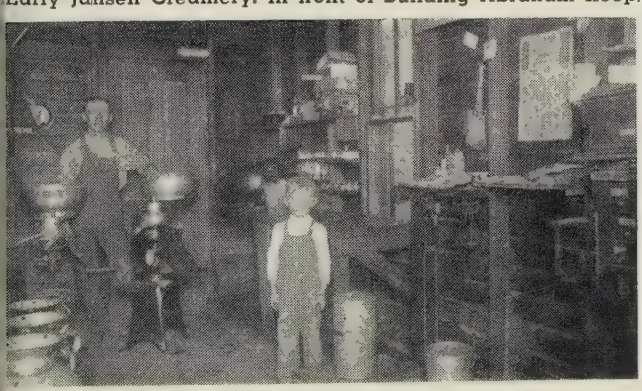
The early Jansen community contained seven distinct villages: "Rosenort," "Rosenhof," "Rosenfeld," "Rosental," "Heuboden," "Neuanlag," and "Blumenort." These settlements were named after various villages in their Russian homeland. In the approximate three and a quarter centuries of experience these people had moved from Holland to Prussia and from Prussia to Russia before coming to America. Upon arrival in Nebraska they purchased approximately twenty-five thousand acres of land at the average price of three dollars and seventy-five cents per acre, in 1874 and 1875. According to tradition they settled not indiscriminately, but in small organized, well-planned clusters (villages) within the larger settlement.

In the settlements, residences were established close together usually along both sides of the section lines. The farm for each family extended in a long narrow strip back of the residence usually to the next section line. Thus, in general, the farms were one mile long and varied in width from perhaps a few hundred feet to one-fourth mile or occasionally a greater width. The one-fourth mile wide farm contained 160 acres, and many of the narrow farms were 80, and some 60 acres, but in mile long strips. Thus one can easily visualize the unusual pattern made by the large number of narrow strip farms.

The largest settlement was along the section lines running east and west at the north edge of present-day Jansen. This settlement extended four and one-half miles in length, two miles east and one and a half miles west of the section on which Jansen is located today. This settlement included both *Rosenort* and *Rosenhof*. The section lines along which these residences were established was popularly referred to as "Russian Lane," the settlement frequently referred to as "Russian Settlement," or sometimes simply as "The Settlement." These terms are still used today by some of the older residents in the Jansen community.

Along this four and one-half miles of "Russian Lane" there had been erected at sometime since 1874, a total of thirty-seven dwellings, three church buildings, two schools and three cemeteries. Thirty-six of the thirty-seven dwelling houses were standing at one time. Also, at this time two of the churches, one school and three cemeteries were serving their various functions. At the peak of this "Russian Settlement," there was a total of forty-two dwellings, churches, schools and cemeteries in use simultaneously along a road four and one-half miles long. According to the opinions of the older residents in the community, this peak occurred in the years between 1890 and 1900. Since then, there has been a gradual decline in the number of dwellings along the "lane." However, today there are twenty-four dwellings, one church and three cemeteries remaining. Remnants of the long farm pattern may still be seen today. This pattern,

Early Jansen Creamery. In front of building Abraham Koop, Abraham T. Friesen and Martin Koop, approximately 1910.

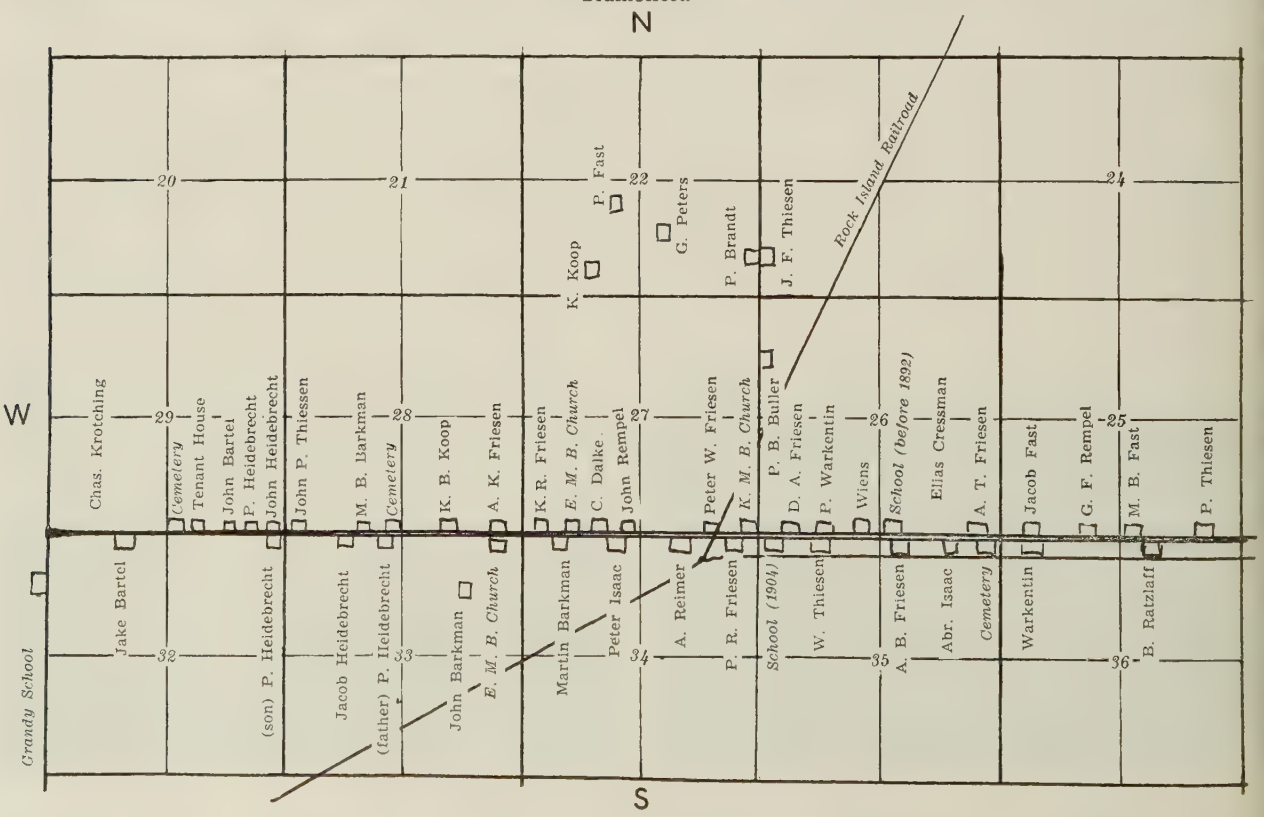


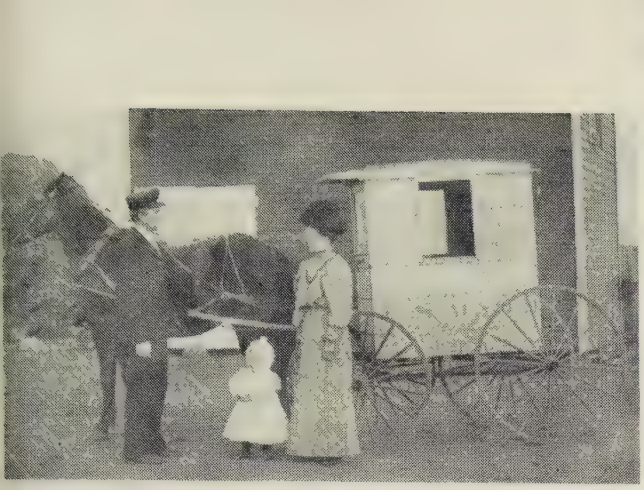
The Peter Jansen team of horses and the town of Janzen as it looked approximately forty years ago.

however, has gradually been replaced by the conventional pattern until at present the long strip farms have largely disappeared.

Sheep-raising was one of the early enterprises. Grazing areas for sheep were easily available and cheap. Sheep-herding became a common occupation. In addition to sheep-raising, there were flocks of geese, ducks and chickens in the settlements. The *Gänse-Junge* (young goose-herder) was a cultural carry-over from the former homelands and became a well established institution in the "Russian Settlements." He was the young boy of the neighborhood who early in the morning collected a large flock of geese from the neighbors in the settlement and herded them into the open prairie during the day. In the evening around sunset he returned with the flock, herding them down the "lane," distributing them to their various owners, each of whom could well recognize his own birds by brands, natural marks or other distinctions which were clearly defined beforehand. The geese would be put in small pens for the night and the same routine would be followed the next day. The responsibility of being the *Gänse-Junge* would shift from one boy to another in the settlement in order to divide the work more or less equally among the families who had advantage of the service. Similarly, there was the *Kuh-Junge* (young cow-herder) who took the cows out to the open prairies after milking in the morning, and returned again with the herd in the evening.

The Jansen Mennonite settlement composed mostly of members of the *Kleine Gemeinde*, about 1890. The present town of Jansen is located on the north half of section 34. The homesteads along *Russian Lane*, as this settlement was once called, were clustered about the following villages: Rosenort, Rosenhof, Rosenfeld, Rosental, Heuboden, Neuanlag and Blumenort.





Jacob A. Friesen (with wife and child) as mail carrier. Early day sheep shearing on Jansen ranch, Jansen, Nebraska.

The silk industry was another enterprise of the early Jansen community which proved to be nothing more than a noble experiment in the early economic activities. In anticipation of this enterprise, large groves of mulberry trees were planted, the leaves of which were to be used as food for the silk worms. In describing this enterprise, a *History of the State of Nebraska,* in 1882, states, "The Colony has over fifty acres of mulberry trees, which are doing well, and they have imported silk worms, with the design of making an industry of silk production." There are still several trees growing in Jansen today which were planted in the eighteen seventies. One of these is an old rugged tree just a few feet north of the home of Peter E. Friesen at the north edge, but within the city limits of Jansen.

Silk production never became a successful economic venture at Jansen. The reason for this is that silk from Japan was imported and put on the market in this country at a figure lower than that for which local producers could afford to sell. In an area of vast unexploited resources such as was found by the early settlers on the midwest plains, the amount of work and time required for silk production could reap much greater results when channeled into other areas. Consequently, silk production proved to be impractical.

The town Jansen was named in honor of Peter Jansen, a Mennonite colonizer, farmer, politician, diplomat and traveler. He had purchased a section and a half of land three miles east and one north of the present site of Jansen with the savings he had accumulated while managing his father's home place. On his newly acquired land, he erected buildings, planted trees, had a good orchard, a large front yard and an artificial pond. In 1882, he, with his wife, occupied this place which was later popularly known as the "Jansen Ranch."

On August 28, 1886, he purchased eighty additional acres of land on which the town of Jansen was to be located. On October 1, 1886, it was deeded to the "Town of Jansen." The mainline of the Rock Island Railroad ran diagonally almost directly through the middle of Jansen's eighty-acre plot of land. The land north of the track was considered the town of Jansen. Immediately after the land was deeded to the town, lots were sold and the erection of buildings was begun. In less than a year, thirteen distinct businesses were operating. Among these were hardware and implement stores, lumberyard, grain elevator, hotel, general store and bank. Within the first decade there were approximately thirty businesses operating.

Peter Jansen intended that liquor would never be sold in Jansen. He had a "prohibitive clause" included in the original deed of each lot as it was sold. The clause read as follows:

> It is expressly agreed between the parties hereto that intoxicating liquor shall not be manufactured, sold or given away in any place of public resort as a beverage on said premises and in case this condition be broken or violated this conveyance shall be null and void.

In spite of precautions taken to prevent the sale of liquor, the town has, in effect, never been without a saloon (or tavern) except in prohibition days. Saloons were first located just north but outside of the village boundary line on main street, and later the liquor interests discovered that one lot in town had been deeded without the "prohibitive clause," and a liquor store was soon operating on this lot. After this, liquor was sold on other lots and no legal action was ever taken to try to enforce the "prohibitive clause."

Some very definite changes have occurred in Jansen in the last half-century. Shortly after the turn of the century there were six Mennonite churches and at least one non-Mennonite church in the Jansen community. Today there is one Mennonite Church and one Lutheran Church. In regard to business activity, Jansen, as a village, has always been prosperous. A great volume of business is carried on today in the three "Dine and Dance" taverns. These are patronized largely by "out-of-town guests." Two electrical appliance stores and a combination lumber yard—hardware and implement business also do large volumes of business. The Jansen bank, founded by Peter Jansen in 1887, has operated continuously since it was founded. Economically, Jansen is a thriving village. The "*Story of the Jansen Churches,*" will be related in the next issue of *Mennonite Life.*

(For further information on the Kleine Gemeinde group of people who left Jansen and settled at Meade, Kansas, see Mennonite Life, July, 1951, pages 14-19.)

NORTH ENID MENNONITE BRETHREN CHURCH

By P. C. GRUNAU

IN the fall of 1893 the U. S. Government opened the so-called "Cherokee Strip" in Oklahoma for settlement, the "Strip" thus becoming a home for many. However, since the majority of the settlers were very poor and the harvests of the early years were very meager many settlers lost courage and sold their homesteads very cheaply or left without the formality of selling and returned to their former home. The desire to own their own homes prompted the following families to leave their kinsfolk and friends and found a new home in Oklahoma. The first of these families was the Bernard M. Regier family to be followed soon by Isaak Regiers, Klass Penners, Jacob Benkes, Heinrich Nickels, Abraham Martens, Gerhard Regiers, and Dr. Gerhard Gaedes. With the exception of the Gaede family, all of the above were from the Henderson, Nebraska, community.

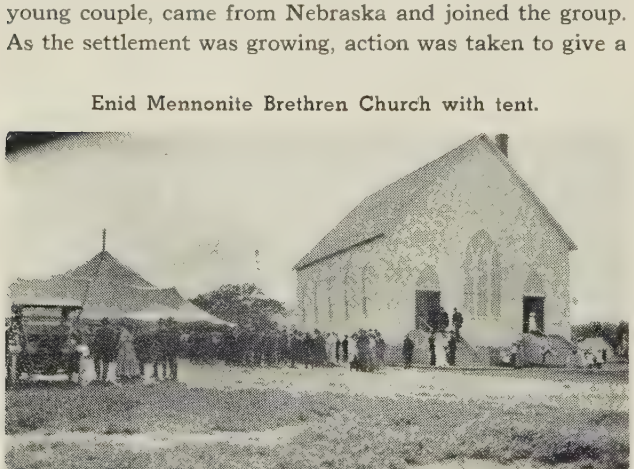
These settlers found no more free homesteading lands, but opportunities presented themselves to buy homesteads for very little from those who had lost courage and wanted to leave. The above families constituted the beginning of the Mennonite Brethren Church in this area, known as the North Enid Mennonite Brethren Church.

North Enid was the name of the town and post office established by the Rock Island Railroad; later the post office was transferred to South Enid. Today the name South has been dropped.

The homes of the settlers—sodhouses and dugouts—reflected their poverty in the early years. Very early the settlers felt the need for spiritual fellowship and the Christian nurture of their children. To fill this need Sunday school was conducted, first at the home of B. M. Regier east of Enid and later in the homes of others who had room for the school.

On January 6, 1896 Klaas Penner was chosen as leader of the group. On May 15 of the same year P. P. Regiers, a young couple, came from Nebraska and joined the group. As the settlement was growing, action was taken to give a call to Peter Regier, Henderson, Nebraska, to serve as minister. The call was accepted and in March, 1897 the Regier family moved to Enid and was welcomed with joy. A meeting was held April 5, 1897 at which the group organized itself into a congregation and formally installed Peter Regier as elder of the congregation.

Enid Mennonite Brethren Church with tent.



Soon thereafter a committee composed of Peter Regier, Isaak Regier and Gerhard Gaede was elected to serve as a church building committee with the responsibility of preparing plans and investigating possibilities of buildings. A three-acre plot of land for a building site was donated by Absalom Martens, and with financial aid from the mother church at Henderson a meetinghouse 24x32x12 feet was erected. On March 26, 1898 this building was dedicated and the congregation now had a place of worship. The building soon proved too small and an eighteen-foot addition was built.

On January 6, 1902 Peter Regier was chosen elder and Klaas Penner deacon and on February 6, 1902 they were ordained into their respective offices. The brethren John J. Regier, Henderson, Johann Voth, Ebenfeld, (Hillsboro, Kansas), and Heinrich Adrian, Parker, South Dakota had been invited as officiating guests at the ordination ceremonies. After five years of service Peter Regier was called to his heavenly home, having suffered an illness of a year and ten months; on July 10, 1904 he was laid to rest. During Regier's illness, John Boese who had recently come from South Dakota performed the pastoral duties. At this time, also, the congregation set apart eight brethren of whom John D. Hiebert was chosen to be leader of the congregation until the annual meeting next January. On January 16, 1905 Hiebert was confirmed in his position as leader and Gerhard Voth and P. P. Regier chosen as ministerial assistants while Heinrich Kroeker and F. A. Martens were elected deacons.

As the congregation experienced continual growth, the old meetinghouse was sold and a new building, 40x60x20 feet, was erected, which serves the congregation to the present. Since the J. D. Hieberts moved to Nowata in eastern Oklahoma in 1912 the congregation again lost its shepherd. On November 16, 1913 the brethren Gerhard Voth and P. P. Regier were ordained as ministers of the Gospel while the brethren Heinrich Kroeker and Frank A. Martens were ordained as deacons.

Gerhard Voth was granted complete leadership of the congregation January 6, 1914, in which responsibility he served without material support and often without recognition until January, 1940. During this period the congregation was strengthened in its proclamation of the Word through the addition of Cornelius Grunau as minister who, with his family, made his home here in October,

Outdoor baptismal service of Enid, Oklahoma Mennonite Brethren Church.

915. The congregation grew steadily and the Lord added hrough conversion and the addition of new families. Through the loss of the deacons, Heinrich Kroeker hrough death and Frank Martens, who moved away, Jacob Rempel and Frank Harms, who had previously been elected, now assumed full responsibility as deacons. Rempel is deceased while Harms serves at present being aided by Daniel R. Regier and Albert Warkentin. Ministers who have served the congregation have been: Peter Regier, John Boese, John D. Hiebert, Gerhard Voth, P. P. Regier, Cornelius Grunau, and Dietrich Dyck. Recent ministers are G. A. Wiens, J. K. Siemens, R. C. Seibel, A. A. Smith, P. C. Grunau, and Jacob Gerbrandt with R. C. Seibel serving at the present time. In his own manner each of these have given unselfish service.

The congregation not only provided for Sunday worship services but was also concerned for the Christian training of its youth. The church thus sponsored a Bible school which under various teachers proved to be a great blessing to the church. Meetings and services for the youth were also held providing for mutual stimulation and growth in the Christian life. To this end the Young People's Christian Endeavor and later also the Christian Fellowship were organized.

In the realm of musical activities much progress has also been made. The church has enjoyed the services of a congregational choir at its Sunday morning worship and other occasions. Later the men's chorus was also formed, which served not only the home congregation but also many groups in the surrounding neighborhood. At various times a women's chorus has also been active.

A missionary society was organized among the women in 1900 which has been active through the years in promoting home and foreign missions.

How It Feels to Be Seventy-Five Years Old

BY P. J. WEDEL

HOW does it feel or what does it mean to be seventy-five years old? In the first place let me say that we grow old gradually, slowly, step by step as it were, not by leaps or bounds. We are not twenty or thirty years old for a while, with a particular set of feelings, and a certain set of habits and convictions. Growing old is not like buying a new suit of clothes. You take off the old suit, put on the new one, and that's all there is to it. No, getting old isn't quite as simple and easy as that. It is a slow process that creeps on you unawares; you gradually come to realize you are not as young as you once were. It's more like crossing a mountain range, and I love to think of life as an adventure in mountain climbing, of which you don't know just where the crest is. You go up and up and up, or think you are going up, and then suddenly find yourself going down; but you can't tell exactly when or where you started to go down; but you are certain that you have passed the crest and are going down. And so it is in life. We do not stay young and strong and active for a definite interval and then suddenly find ourselves in a different interval for a certain length of time and then again for another one and so on. The stream of time flows on continuously and we change with it gradually. To appreciate what it means to grow old, we have to compare ourselves over a longer period of years, not 75 with 74 or 73, but 75 with 45 or 25 then we can better understand the difference, then we can appreciate better what it means to get old. No, we do not grow old in leaps and bounds, but rather by a very gradual and almost imperceptible process. It is more like the slow steady crawl of the snail, than like the rhythmic jumps of the jack-rabbit.

Now of course age is not to be measured in years

only. We can be young in years and old in experience or vice versa. One's age is not measured only by the number of days he has lived, but by the experiences he has gone through, by the service he has rendered, by what has happened to him and in him; and a man can be young at 70 or 75 and old at 40 or 50 as measured by some of these standards. Life you know is not like the little stream of the plains, that flows quietly and placidly along its course, with hardly a ripple on its surface. It is more like the mountain torrent; here rushing down the mountain side with the speed of a railroad train; there flowing calmly and peacefully along through a mountain valley, then hurling itself abruptly over a precipice as a beautiful mountain falls, then having its course impeded by boulders and immovable rocks, thus spreading out in a peaceful, quiet lake in the bosom of some mountain giant, etc. Yes, the mountain torrent, as I have observed it in the Rockies of Colorado, the Coast Range of California and the Selkirks of Canada, has taught me some lessons about life, has given me, as it were, a deeper meaning of life. And so it is with life; sometimes the years glide by smoothly, quietly, then some catastrophic events overtake us, and life assumes a very different aspect. The stream of life, too, has its quiet stretches, its placid lakes; but it finds rocks and boulders, rapids and waterfalls in its course too.

But enough of that. Perhaps some of you are saying, you haven't answered the question, how it feels to be 75 years old yet. Well, I can answer that question in a very simple way, by simply saying, you feel different and think different, just as you feel and think dierent at 45 than at 25, and at 65 than at 35. And if you ask how different, I can only say different in many ways; different physically, different intellectually, different spiritually.

Your step has lost much of its springiness, your eye no longer sees as clearly as formerly, your mind has lost some of its quick trigger action and your memory, oh what a treacherous thing it proves to be at 75. The pictures of 40, 50, 60 years ago stand out much clearer than those of yesterday and the day before. Then too, life is apt to become more lonesome, as the years creep over you. The ties that bind one to this earth are one by one gradually loosened, and there are many of these. There are the ties of one's profession. It isn't the easiest thing in the world to just step out of or drop the educational work in which you have been engaged for 45 or 50 years. The same may be said of the farmer, the business man, the physician and every other profession.

When I came to Bethel College nearly 44 years ago, the attendance was a little over 100, there were only five instructors and every instructor knew practically every student. We were just a big family then. For twenty-five years I served as registrar of Bethel College and I knew every student; today I feel almost — not quite but almost—like a stranger among strangers; but I appreciate your friendly smiles and greetings nevertheless. What I have said regarding the ties of the professional life, applies to the ties of friendship, to ties of family and other ties; they too grow gradually fewer and weaker, and life is apt to become a little more lonesome.

More Tolerant

But enough of that, too. As we grow older we become more mellow, less stubborn, more tolerant, less faultfinding. We are more willing to let other people have their opinions too. We are apt to take things more philosophically, see them in a different perspective, evaluate them differently than in earlier life. We then learn to evaluate things not in the light of the moment when they happened, but in the light of their long range effects upon our lives. We become convinced that there is a blessing in every experience of life, good, bad, or indifferent, just as certainly as there is a rainbow in every raincloud; but to see that rainbow the clouds, the sun and the observer must be in the proper relative positions, the cloud in front, the sun in the back, the observer in between. And as the rays of sunlight fall upon the cloud they are reflected, etc. Even so the experiences, and the adventures are reflected to us as peace, courage, hope, strength, and faith. Yes, my young friends, those of us who are no longer climbing up the sunny slope of the mountainside as you are, but who have gone far down its shady side, who have not only tasted the joyous and pleasant things of life, but who have had to drink—and sometimes drink deeply—of its cup of bitterness, as we look back over the experiences of life and evaluate them, not in the light of the day or the hour in which they happened but in the light of their long range effects upon our lives, we must admit there is a blessing in every experience of life no matter how harsh or bitter it may have been at the time. That is a lesson you, my young friends, may well take to heart.

But age—seventy-five years—too, has its beauty, its attractiveness, even as the autumn of the year with its bronzes, its reds and its golden yellows has its beauty and attractiveness. And if I have retained any of the earmarks of youth, I must ascribe it, among other things, to a lifetime of association with young people. Yes, you young people can help us old people to remain young much more than you realize. I don't want to preach to you, to give advice or make suggestions, I merely want to repeat what I just said: You young people can help us old people to remain young much more than you realize, and may I add, I believe, much to our mutual benefit and blessing too.

The Greatest Satisfaction

Old age has its memories too; not necessarily in the sense that you live in the past, that you dote in it, though old people may be inclined to do that, but it does not have to be so. But our experiences accumulate with age and we have had many more experiences at seventy-

ive than at twenty-five. There is more to look back to. Yes, old age is the time of memories; memories of victories and memories of defeats; memories of ambitions realized and memories of hopes blasted; memories of things achieved and memories of things in which we ailed. What does it all finally add up to? I am reminded of the words of the Psalmist: "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow." I like the German translation better: *Und wenn es köstlich gewesen ist, is es Mühe und Arbeit gewesen. Köstlich,* delightful, precious, charming. What, you say, a life of labor and sorrow precious, delightful, charming? Isn't that a flat contradiction?

Let me tell you how this looks to one person who is just half ways between three score years and ten and four score years. When we get to that point in life and then look back, we find our greatest satisfaction, not in the easy things we have done, not in the "snaps" as we like to put it, we have had, not in the things we have gotten by with, but in the difficulties we have overcome, in the fierce battles we have won, in the achievement with things that have tested our mettle to the utmost. Those are the things that make for pleasant memories in old age, for joy and satisfaction in the years when we no longer feel able to cope with them because of the weight of the years upon us. No, not our play-boy activities, not the trifles with which we have frittered away our time, not the loafing on street corners and in questionable amusement places but the things we have had to wrestle with to the last ounce of our strength, that have threatened to engulf us, but were finally subdued, the things that caused us, as we sometimes say, "to sweat blood," the things that brought us to our knees, these are the things, the memories that bring us real satisfaction. Yes, when you get to be seventy-five years, you realize as you can never realize in earlier years that there is a very real connection between the labor and sorrow of life and its beauty, its satisfactions, its preciousness.

Living in Two Worlds

But to come back in closing for just a moment to the beauty and attractiveness of old age. Yes, the autumn of the year has a beauty and a glory all its own, different from that of spring, summer or winter. We enjoy the beauty of the foliage, the fruits of the summer's growth, and the balminess of the weather. Last fall I was sitting at the window of my study, taking in the beauty of the foliage and of the season of the year, and some thoughts came to me, which I jotted down with which I wish to close what I have to say this morning. I had to say to myself: How beautiful it all is, but after all, these are but harbingers of a coming change. This, too, will pass away. The leaves are dropping off the trees, even as the years are dropping off your shoulders one by one, and soon only gnarled trunks and bare unattractive branches will remain. Gone will be the beauty of the foliage, gone the symmetry of form, gone the shade which so often refreshed you in the heat of summer. But one thing will remain, life; and from those apparently dry and dead trunks and branches there will again burst forth in the spring beautiful foliage, fragrant blossoms, luscious fruit, and again they will yield cool and refreshing shade. Even so with old age, the fall and winter of life; it is but the harbinger of something new, something better; something permanent, not subject to the changes that time brings about in the things of this earth, not affected by the frailties and imperfections of the world in which we now live. Yes, as the years advance we learn to live more and more in two worlds. And those, my young friends, very briefly are a few of the things that being seventy-five years old has come to mean to me.

DREISER'S MENNONITE ORIGIN

By ERNEST E. LEISY

THEODORE DREISER, one of the best known American novelists of the twentieth century, was on his mother's side of Mennonite extraction. The father, John Paul Dreiser, was a weaver from Alsace, born at Mayen, on the Moselle, fifteen miles from Coblentz. At twenty-three he left in 1844 for the United States to avoid conscription. He worked his way west, and near Dayton, Ohio fell in love with Sarah Schanab, the daughter of a prospering, faithful Mennonite Dunkard. The Schanabs had come to Ohio from the neighborhood of Beaver Falls and Germantown, Pennsylvania. When the father of the sixteen-year old Sarah opposed her union with an ardent Catholic, she eloped with John Paul and went with him to live in Fort Wayne, Indiana. There her husband became production manager of a woolen mill. Subsequently a mill of his own burned, and during rebuilding it he suffered a severe head injury. Meanwhile, the trustful wife was cheated out of deeds to the property. The husband lost courage, withdrew into himself, and concentrated on disciplining his way-

ward children. So fanatical was he that his son consistently regarded him a Catholic bigot.

The family situation is important to an understanding of Dreiser because his novels, *Sister Carrie, Jennie Gerhardt, An American Tragedy,* and *The Bulwark,* are but thinly disguised episodes and characters drawn from his own family. It was a characteristically large family, consisting of three boys who died in infancy and ten children who grew to maturity. So desperate were the family's circumstances at Terre Haute that the children picked up coal along the railroad tracks and even stole on occasion. The older children led rather sordid lives. Paul, whom Theodore admired, was a dandy who composed the popular song, "On the Banks of the Wabash." The misfortunes of one of the sisters constitute the material of *Sister Carrie,* a working girl's miseries in Chicago. Some of the mother's qualities were woven into Jennie Gerhardt, his favorite heroine, and her father is an excellent likeness of the author's father. The waywardness of the children received final treatment in *The Bulwark,* in which last novel Dreiser's innate mysticism is embodied in a Quaker, the defeated pillar of his community. All of these works are pervaded by a deep sense of compassion.

Theodore admits in *Dawn* that he was "always a 'mother child.'" When he was born there was doubt whether he would live, so a recluse was called across the street. After some mystic rites she declared, *Was ich hab, nehm ab; was ich thu, nehm zu!* and the boy lived. When the small boy's mother showed him her shabby shoes full of holes, the youngster was impressed. "That was the birth," he declared, "of sympathy and tenderness in me." Time and again he speaks of his mother as a patient, helpful, dreamy woman, not much of a manager, but a devoted friend in time of need. During the girlhood of her Czech forebears in Moravia their name was shortened to Snepp. Now as poverty drove the Dreisers to make many moves the mother took in washing and kept a boarding house. The pilgrimage led to Sullivan, to Evansville, to Chicago, and finally to Warsaw, Indiana. On November 14, 1890 the mother died, and after considerable argument with the local priest over her failure to attend communion she was buried in St. Boniface cemetery on Chicago's north side. "Dorsch," as the family called Theodore, could no longer withdraw into his mother's protective understanding; he must now reconcile his world of fancies with the world of painful facts.

Many years laters he left this vivid picture of his mother: "I can see her now, in her simple dresses always suggestive of that Mennonite world from which she sprang, and so devoid of any suggestion of smartness, only simplicity and faith in some form. But wandering about this humble home, shreds of slippers on her feet, at times the typical Mennonite bonnet pulled over her face, her eyes wide and expressive, bestirring herself about the things which concerned her home and family. A sad woman, at times, no doubt, since never again was she destined to see her dreams fulfilled, yet always making the best of a mean and uncomfortable state. A happy woman, too, at times, in that dreams and simple things satiated her speculative soul."

Number 1,001 on How to Diet

BY VIRGINIA TOEWS STUCKY AND MARION JUNGAS

Climbing the steps to good health is a hard task with added weight!

EVERY year thousands of articles flood the American public all claiming to give the easiest way to lose weight. What many should also claim, but do not is that they have the way to lose weight, and also to lose your health! So let this be article one thousand and one, and in it we will suggest what we believe to be the "Safe and Sane Way to Diet."

Medical reports have shown over and over again that it is dangerous to be overweight. It places an added strain on your heart and, as a result, may shorten the life span of an individual; it makes moving around difficult and causes fatigue—fifty pounds of overweight is similar to carrying a fifty-pound sack of flour around; obesity is a predisposing factor to many body abnormalities, such as diabetes, hypertensions, varicosities, etc. Many obese persons blame their overweight on glandular trouble;

The reward of a successful climb to di added health, vigor, an happiness!

however, seldom is this the case. Generally with glandular misfunctions there will be an unusual distribution of fat—a round moon face and an unusually big apron of fat around the waist or hips.

The first step in dieting is to see a doctor and have him decide if it will be safe for you to diet, and the number of calories your diet should include. It is dangerous to go on a diet without a doctor's consent and advice. The doctor will also tell you your ideal weight and how much weight you can expect to lose. Generally it is safest to lose only two to three pounds a week. He or a dietitian will give you a diet or a meal plan to follow. This diet should never be under a thousand calories, for with less than this number it will be impossible to get all the essential nutrients. Ideally a diet for a woman will have 1000 to 1500 calories, and for men 1200 to 1800. The normal diet, under no circumstances, should be deficient in protein, minerals, vitamins, or liquid. You do not want calories, but do want the nutrients that our body needs to maintain optimum health!

Meal Plan

The following is an example of a meal plan that could have been given to an obese person by a doctor or a dietitian. It has a daily intake of 1200 calories and will supply the overweight individual with all the essential nutrients. (This diet is only an example and should not be followed without the doctor's permission. The doctor is the one who must make the final decisions, and no diet should be followed without his advice.) An outline of the type of foods needed has been made and under each heading is listed some of the foods that may be chosen.

BREAKFAST:

One serving of fruit, preferably citrus.
- ½ small grapefruit or 1 small orange
- ½ cup grapefruit or orange juice
- ⅓ cup pineapple juice

One serving whole grain or enriched bread or cereal.
- ½ cup cooked cereal
- ¾ cup dry, flake, or puff cereals
- 1 slice bread

One glass of milk. Part of this may be used on the cereal.
One egg—poached, baked, cooked, but not fried.
Coffee or tea without cream or sugar.

LUNCH:

Sandwich.
- Two slices of bread.
- Two ounce serving of meat (4½" x ⅛"—2 slices)—salami, minced ham, bologna, luncheon loaf.
- If desired 1 tsp. of butter or margarine.

As many of the following vegetables raw as desired or one cup cooked:
- Asparagus, green beans, cabbage, celery, cucumber, endive, lettuce, radishes, sauerkraut, tomato.

One glass of milk.
One serving of fruit for dessert.
- One small apple, two medium apricots, ½ small banana, one cup berries, ½ cup applesauce, ½ cantaloupe, one medium peach, one small pear.

DINNER:

One four ounce serving of meat.
- Beef, pork, lamb, veal, chicken, heart, kidney, liver frankfurters. Lean meat.
- Haddock, trout, other fish.

One serving of vegetables. The same as on the lunch list.
- The vegetables at lunch and dinner can both be prepared as salads and as much eaten as desired.

One serving of bread or potato, and if desired 1 teaspoon butter or margarine.
- One slice of bread
- One muffin, 2" diameter
- One small potato or ½ cup noodles, rice, spaghetti

One serving of vegetables.
- ½ cup cooked beets, carrots, peas

One serving fruit for dessert. Again the same list as used for lunch.

Now let us check the diet to see if it has all the essential requirements. First of all the diet should be checked to see if it contains the protein needed. One gram of protein per kilogram of body weight is required, and for most persons this will be between sixty and seventy grams of protein. Actually on a reducing diet the amount should be one and a half grams of protein per kilogram of body weight. This will result in a more rapid loss of weight and act as a precautionary measure. The one gram need will be met with one serving of meat a day, two glasses of milk, and an egg. With an additional serving of meat, or two glasses more of milk, the desired optimal level of protein will be reached.

The meat should be broiled, roasted, or boiled. When roasting cut the fat from around the edges of the meat and place the meat on a rack. Be sure that the rack is raised high enough so the meat will not be touching the fat in the bottom of the pan. Fried meats, or meats that have been cooked in their own fat, add unnecessary calories to the diet.

On a reducing diet it will be impossible to get the needed protein and calcium without the two glasses of milk. This is really an absolute necessity! It should be skimmed milk as this will have ninety less calories in a glass than whole milk. If the individual refuses to drink milk, dried skim milk should be used. This can be added to food in its preparation. Its equivalent of two glasses of milk is needed.

An egg a day is also needed in a reducing diet. This supplies protein, the vitamin B's, iron, and vitamin A. These requirements are hard to meet on a limited diet without an egg. The egg should be poached, baked, cooked, or prepared in some way so as not to involve additional fat.

Next check the meal plan to see if it meets the requirements for vitamin A. To do this, on a reducing diet, liver should be served at least once a week, not only because it is high in vitamin A, but because it is high in all the other vitamins as well. Two big, raw vegetable salads should be served twice a day, and as much as desired may be eaten. These salads may include any of the following: lettuce, cabbage, celery, cress, cucumber, endive, parsley, peppers, pimento, radishes, tomato. It is helpful to remember when deciding on the vegetables to use, that the vegetables that grow above ground do not usually have as many calories as those that grow under ground. A salad dressing, without fat, and including tomato juice, vinegar, lemon juice, and seasonings should be substituted for mayonnaise, French dressing, etc.

The next important vitamin to check on is thiamine or vitamin B1. If the requirements for vitamin A and thiamine are being met then we will also be meeting the other vitamin B requirements. One of the best sources of thiamine is pork and glandular meats. Thus pork should, on a reducing diet, be served once a week; the fat should be cut off and then the meat broiled or roasted as mentioned before. Some other glandular meat, beside liver,

such as baked heart, should also be served once a week. The egg and vegetables will also serve as a source of vitamin B1. Bread and cereal are one of the better sources of these vitamins and thus should not be completely eliminated from the reducing diet. At least one serving of each should be included.

With the inclusion of a citrus fruit and the other fruits and vegetables we find that our vitamin C requirements are also met. So we find that our diet has included all the essential nutrients, including the vitamins, thus eliminating the need for vitamin pills.

Hints for Dieting

1. All foods should be prepared with non-caloric sugar substitutes—saccharin or sucaryl. No sugar should be used. Use no fats, oils, sweets, starches or flour, unless allowed in your diet.

2. Since butter and oils are eliminated from the diet, any of the following make delicious seasonings in cooking: allspice, anise, celery salt, caraway seed, cayenne pepper, garlic, cinnamon, cloves, curry powder, dill, extracts, ginger, horseradish, lemon and lime, nutmeg, onion paprika, pepper, sage, salt, vinegar.

3. Foods allowed without restrictions are:

—Lime and lemon juice (no sugar added)
—Coffee and tea without sugar or cream
—Unflavored gelatin
—Rennet tablets
—Cranberries or rhubarb with sugar substitute
—Vinegar
—Unsweetened pickels (dill)
—Clear broth (fat removed)
—Bouillon (without fat)

4. Omit the following foods from your diet: candy, honey, jelly, jam, syrup, marmalade, jello, preserves, molasses, cake, cookies, pies, condensed milk, ice cream, chewing gum, soft drinks.

5. You can use your two glasses of milk to drink, in coffee, on cereal or fruit, or with other foods.

6. Fruits should be fresh, canned without sugar, or dried. One fruit serving should be orange, grapefruit, or a double amount of tomato each day. Omit foods canned or frozen with sugar or syrup.

7. Whole grain or enriched foods are better than white crackers, rice, or spaghetti, that do not have the vitamins added.

8. Meats should be broiled, boiled, or roasted. No extra fat or flour should be added in their preparation.

9. Vegetables improve in flavor by adding herbs. Chopped chives are excellent with carrots, mint with peas, parsley with baked potatoes. Onion and vinegar added will improve the flavor of any vegetable.

10. You may take your fruit servings such as strawberries, peaches, pineapple, crush and sweeten with sugar substitute. If the mixture is too thick add water or fruit juice. Freeze about two hours, stirring the mixture as it hardens around the edge.

11. You may use foods allowed in your meal plan to make your own desserts, such as custards prepared with daily milk and egg allowance, or puddings prepared with milk, fruit, or bread allowances. These should be sweetened with sugar substitute. Low calorie desserts, such as ice milk, eliminate only the butterfat, but are still high in glucose (sugar) which give unneeded calories.

Recipes

Lemon Gelatin

(May be used in any amount)
1 tsp. unflavored gelatin
2 T. cold water
1 T. lemon juice
½ cup water
Saccharin or sucaryl

Put cold water in top of double boiler, add gelatin, let stand 10 minutes at room temperature. Place pan over boiling water to dissolve gelatin. If you wish add ¼ grain of saccharin to flavor. Remove from stove. Add lemon juice and ½ cup water. Chill.

Fruit or Vegetable Gelatin

(Fruit gelatin should be used in place of fruit at noon or evening meal, but the vegetable gelatin can be used in any amount.)

One serving of fruit added to lemon gelatin. For vegetable gelatin use one serving of vegetable—cabbage, celery, etc.—added to the lemon gelatin.

Fruit Ice

(Use in place of fruit at noon or at evening meal.)
½ cup orange juice **or** ⅓ cup pineapple juice
1 T. lemon juice
1 egg white
½ cup water
Saccharin or sucaryl

Combine fruit juice and water and freeze, Stir mixture often while freezing. When almost hard fold in one stiffly beaten egg white.

Salad Dressing

(May be used in any amount.)
½ cup tomato juice
2 T. lemon juice or vinegar
1 T. onion, finely chopped
Salt and pepper
(Chopped parsley, green pepper, horseradish, or mustard may be added if desired)

Combine ingredients in a jar with a tightly fitted top and shake well before using.

Meat Loaf

(Omit egg at breakfast and use for meat at evening meal)
Meat serving of ground meat
1 egg beaten up
Chopped onion, green pepper, tomato juice
Salt and pepper

Mix the ingredients together and bake in 350° oven for 15 to 20 minutes.

Baked Custard

(Omit ½ cup milk and meat from sandwich at noon)
1 egg
½ cup milk
⅛ tsp. vanilla
Sprinkle of nutmeg
Saccharin or sucaryl

Beat the egg slightly; stir in milk and vanilla. If you wish add ¼ grain saccharin or sucaryl to flavor. Pour into a custard cup and sprinkle with nutmeg. Set in pan of hot water and bake in a moderate oven (350°) for about 45 minutes. Other flavors, such as almond, lemon, orange or maple may be used in place of vanilla. This mixture may, also be frozen in the ice cube tray of your refrigerator and used like ice cream.

Apple Betty

(Omit one slice of bread from lunch and use for fruit serving.)
1 medium sized apple
1 slice of bread cut into cubes
1 tsp. lemon juice
1 tsp. water
Cinnamon
Sugar substitute

Put ⅓ of the bread crumbs in an individual baking dish and cover with half of the apples. Sprinkle with cinnamon. Add another layer of crumbs and remaining apples; sprinkle with cinnamon. Top with the remaining crumbs. Pour lemon juice and water sweetened with a sugar substitute over the mixture. Cover and bake in a moderate ove (350°) for 15 minutes; then uncover and bake 15 minutes longer. Serve warm or cold.

Fruit Snow

(Omit one serving of fruit when you use this.)
1 serving fruit (apple, apricot, plum, prune, peach or other unsweetened fruit)
1 egg white, beaten stiff
Sucaryl or saccharine to taste
Lemon juice for flavor

Cook fruit and puree. Heat fruit to boiling, fold in beaten egg white, add sucaryl and lemon juice to taste. Cool slowly, then pour into serving dish, chill and serve.

THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

(Continued from page 150)

later by the second Faith and Order Conference in 1937 in Edinburgh, Scotland.

Back of the missionary, social, and theological streams, there was also great interest in closer fellowship of Christians by youth groups. This was represented by the Student Christian Movement, and such organizations as the Y.M.C.A. and the Y.W.C.A. This youth movement has furnished the spearhead for the ecumenical movement and provided much of its best leadership.

As these parallel movements continued, it became increasingly clear that their interests overlapped. In 1933 William Temple, Archbishop of York, urged that these movements be merged into a World Council of Churches. This suggestion was approved by both the Oxford Life and Work Conference, and the Edinburgh Faith and Order Conference, both held in 1937. Here steps were taken to authorize the drafting of a constitution for the projected World Council.

The first meeting of the World Council originally had been set for 1941; however, World War II broke out in 1939, necessitating postponement. During the war-shattered decade the Council was in process of formation and rendered helpful service to prisoners of war, refugees, and particularly in maintaining contact between Christians and churches across war barriers.

The Evanston Assembly

With the end of the war the First Assembly of the World Council of Churches was held in August, 1948 at Amsterdam. The Second Assembly was now held in August, 1954 at Evanston, Illinois. The Assembly of the Council is to meet every five years; however for certain reason, six years elapsed between the first and the second Assembly.

The central voting group of the Assembly is made up of delegates now representing over 160 denominations, coming from approximately 50 countries. At Evanston there were some 1,600 official participants of various kinds representing a sizable percentage of mankind—about 200 million people in many parts of the world. For the time being Evanston became a very exotic community; black gowned and bearded archbishops from Greece, crimson robes of metropolitans from India, old fashioned tunics of the Archbishop of Canterbury, and various other colorful dress was in evidence. Diversity of dress was equaled by the variety of tongues, some thirty in number, although English, French, and German were the official languages at the regular sessions.

The Assembly had set for itself three major purposes. First, it considered certain great issues of faith and message, especially as related to the mission of the church, its unity, and its responsibility in this day and age. Second, the Assembly was concerned with policy and program making for the World Council of Churches. The last six years were reported on and the next five-year program was outlined. Budgets were authorized, and committees and officers were elected. Third, the Assembly met for worship. Human experience indicates that there is a certain depth in unity that can only be wrought when people worship God together. Daily worship (morning and evening), prayer meeting, Bible study, the Lord's Supper, as well as regular Sunday service constituted the framework of these worship services.

The Main Theme

The main theme of the Assembly was "Christ — The Hope of the World." The world being full of false hopes, fear, and despair, the emphasis was put on Christ as the only hope for the world, the church, as well as the individual. Interpretation of the main theme differed somewhat. The two key-note addresses given the first Sunday afternoon, August 15, dealt with this subject. The one was given in German by Edmund Schlink, of Heidelberg University; the other, in English, was given by Robert Calhoun of the Divinity School of Yale University. Both were great and stirring addresses.

At later sessions a three-page "Message" to the churches and the world on "Christ — The Hope of the World" was presented to the Assembly which elicited considerable discussion. At three different sessions this proposed message had to be re-worded and re-presented, and even then was adopted with some hesitation. Americans tended to emphasize the hope for improvement here and now, as well as the anticipation of ultimate redemption. Europeans tended to discount the idea of progress and stressed faith in the world to come and in the Second Coming of Christ. Americans tended to stress man's present responsibility; Europeans tended to place reliance on God only. Many Americans found it a bit hard to distinguish between existentialist European theology and American Fundamentalism. It was stressed that the Christian life ultimately rests "not on what man may do but rather upon what Christ has already begun."

Besides the main theme there were six commissions dealing with six sub-topics who reported their findings to the general Assembly on different days. The first commission dealt with "Faith and Order — Our Unity in Christ and Our Disunity as Churches." The second commission studied "Evangelism — The Mission of the Church to Those Outside Her Life." The third commission reported on "Social Questions — Responsible Society in World Perspective." The fourth commission was concerned with "International Affairs — Christians in the struggle for World Community"; the fifth, with "Intergroup Relations — The Church and Interracial and Ethnic Tensions"; and the sixth, with "The Laity — The Christian in His Vocation."

The Mass Meetings

At the Festival of Faith on the first Sunday evening, August 15, it was reported that there were 125,000 people crowded into Soldier's Field and another 30,000 who could not get in. This was a great worship service in the form

of a pageant, dramatizing the three great Biblical ideas--Creation, Redemption, and Consummation. The narrator, instrumentalists, soloists, and large choirs who accompanied the 175 young people participating in the pantomime, carried the large audience of worshippers through the basic messages of the Bible. It was a very quiet and attentive mass meeting. The spirit of penitence and worship was very evident throughout.

The second overflow crowd met at Deering Meadows on the campus of Northwestern University on August 19. Here President Eisenhower addressed an open air mass meeting of some 40,000 people and called upon Christians of the world to unite in prayer for peace. He stressed that only such prayer could create the atmosphere that would make real peace possible.

Iron Curtain Delegates

Fifteen delegates came from behind the Iron Curtain. Certain critics made much noise about their coming. Delegates from East Germany openly criticized the political environment in which they try to witness for Christ. The Hungarian delegation was less committal and Bishop Peter's visa permitted only Council activities, hence he seemed cautious. Hromadka of Czechoslavakia implied that conditions in his country were not all that he desired, but that it was possible for the church to carry on.

The presence of Christians from Communist dominated countries gave expression to the idea that "although the world is divided, the Church is not," and that "there are people in East and West who are serving the Prince of Peace." It has been pointed out that in the course of the meetings, delegates from Communist nations undoubtedly voted to approve documents that may cause them embarrassment or even persecution back home. For the most part their presence at Evanston was regarded as a happy demonstration of the deeper unity of the Church in a divided world. In general they were accepted as courageous fellow-Christians.

Much was made of the word, ecumenical, "which signifies the whole household of faith, embracing all races, all nations, all branches of the church throughout the world." According to Visser 't Hooft, general secretary of the World Council of Churches, "the ecumenical movement is *from* the-church-as-men-have-conceived-it *toward* the-church-as-God-intended-it." Naturally the movement towards Christ will make for Christian unity with diversity not uniformity.

Refugee Work

Two activities of the World Council deserve note. One is the work among the refugees. More than $2 million is being spent annually in a relief program. It was reported that during the last six years the Council in its aid to refugees administered some $32 million, contributed by member churches and other sources. The World Council does more than any other non-government agency to minister to these needy people. The second activity is the maintenance of the Ecumenical Institute at Geneva, Switzerland, where young Christians are trained to become leaders for the ecumenical movement of the future. A new annual budget of $441,000 was adopted. Throughout, the meetings had a deep spiritual tone. Even though the programs were long and exhausting, they were well attended.

There were many excellent addresses. Charles Malik the UN representative from Lebanon, a member of the Greek Orthodox Church, and Alan Paton, author of *Cry, the Beloved Country,* gave two stirring addresses on the revolutions in Asia and Africa. The influence of the younger churches, developed in mission lands and those in Europe, who have known the pressure of totalitarianism was especially felt. The language used in reports and addresses was full of biblical quotations and references.

At Amsterdam the Council was set up with six presidents. To have only one might seem too much like a pope. Evanston decided that the six presidents may not succeed themselves. The presidents took turns in presiding at Assembly meetings. Many delegates were laymen, about forty were women. Laymen also spoke on the program and carried considerable responsibility in the work. The emphasis of the commission on the laity was that Christianity will only go forward as it should after the laymen take their rightful part in the total program of the church. Every Christian is to be a witness for Christ, not only on Sundays but in his daily work and vocation as well.

Mennonites and the World Council

Naturally there were some things that did not altogether fit in with Mennonite tradition and practice. There was more pageantry and drama than Mennonites are used to; colorful processions and bishops by the dozen. There was also some evidence of nationalism, which, of course, was to be expected. Critics of the World Council warn against a super-church. The World Council disclaims such intention. Denominations are urged to maintain their individuality and so make their particular contribution to the Council. In the World Council there are the Greek Orthodox, whose doctrine of the church is very different from that held by some others and who insist that tradition is as basic as scripture. There are the Syrian, the Coptic and the Mar Thoma churches, some of which never experienced a Reformation as have European churches. There are Angelican ritualists, as well as various theological positions represented. In some areas the church is a suffering minority. In general Evanston made for breath of vision and tolerance of spirit.

The number of Mennonites of various branches who attended one or more sessions of the Second Assembly of the World Council of Churches has been estimated to be well over a hundred persons. Most of these came from the Old Mennonites and the General Conference Mennoites. However, the only official Mennonite delegate was W. F. Golterman of Amsterdam who represented the Dutch Mennonites. The *Vereinigung der deutschen Mennoniten* in Germany also belongs to the Council, but they were

not represented because of the expense involved. During the two weeks, various interested Mennonites held two meetings of their own—one at our Mennonite Seminary in Chicago, the other at the Y.M.C.A. in Evanston—to talk over different aspects and impressions of the World Council of Churches. At one of these meetings Golterman addressed the group, pointing out the significance of people with different religious and national background meeting to think together, pray together, plan together, and also to worship and work together.

Roman Catholics as well as some Protestants oppose the World Council. Mennonites will take various positions on this movement. This observer was impressed with the dynamic of the younger church leaders—those from missionfield churches; the strong Biblical emphasis placed on evangelism; the concern that the Christian cause recapture the interest and consecration of the laity in and out of the churches; the deep sense of humility and penitence on the part of the World Council leaders admitting that the churches are in large part to blame for the general conditions in our world today; and especially by the deep and disturbed conscience, evident throughout, that the disunity of the churches is not only a scandal, but in the light of our Lord's high priestly prayer, a great and grievous sin.

Naturally this observer had to think of Mennonite disunity. Should not our first task be to pray and work for the awakening of the Mennonite conscience to this grave sin of disunity in our own midst?

Mennonites are interested what the World Council did regarding world peace. Some critics of the Council say it is too much interested in the underprivileged classes and condemn the Council as Marxist. The same critics also condemn the Council for the pacifist implication in a resolution adopted stating "atomic and other mass destruction weapons must be prohibited with supervision and control." On many questions there was much debate and various amendments were proposed. Not all of them carried, but when the amendment was put before the house that put the support of the World Council behind those who for conscience' sake cannot participate in war, it carried.

What of the Future?

Some trends of Evanston stand out rather clearly. One is that the movement toward union among Protestant and Orthodox churches is a growing force even though there are great differences in organization and doctrine. For past centuries Christendom has been in process of schism and division. In America alone there are some three hundred different denominations. Now, however, the tides are running in the other direction. From 1937 to 1952, it is reported, some thirteen organic unions of different denominations were achieved and sixteen additional ones were under discussion. The World Council deserves some credit for bringing various denominations in touch with each other, especially in such cooperative efforts as its program of aid to refugees.

Furthermore, through the studies of the Council in member denominations in recent years as well as through the actual meetings at Evanston and the study of reports by church members in the immediate years to follow, millions of Americans are seeing themselves, their religion, and their nation in a new perspective of international, inter-racial and inter-denominational experience. Also, hundreds of religious leaders from around the world for the first time had an opportunity to see something of America at first hand. This interchange will have a far-reaching influence: Many who were inclined to scoff or belittle will now praise and pray.

The significance of "Evanston" will depend finally on the extent to which its procedings become a part of the thinking of the individual church members of the local congregations the world over. Many churches are making arrangements for weekly meetings for study, prayer, planning, and action to help bring this about. "The Church must seek to be the kind of community which God wants the world to become."

PROGRAM PLANS ON MENTAL HEALTH

By HAROLD VOGT and MYRON EBERSOLE

Following are a number of subjects each with outline, questions, and reference material which can be used for Sunday evening programs, study groups, and other occasions. A list of books and other source materials on the subject of mental health and would be worthwhile additions to your church library.

MENNONITE MENTAL HEALTH PROGRAMS

It is of interest that less than 2 per cent of the mental hospital beds in the United States are in church-sponsored institutions, while over 50 per cent of the beds in general hospitals in the nation are in hospitals started by or operated by the church. This is a striking contrast in view of the fact that approximately one-half the hospital beds in the nation are in mental hospitals. With this in mind, a study of the Mennonite programs for mental health takes on new meaning.

Outline: Rather than a fully developed outline, it is suggested that whoever is to discuss this subject develop his own outline from the July, 1954 issue of *Mennonite*

Life. It should probably include points on (1) the Russian Mennonite program, (2) CPS work in mental hospitals, (3) Voluntary Service in state hospitals, (4) the present Mennonite hospital program.

Questions for Discussion: 1. Why should Mennonites be concerned about a mental hospital program? 2. What are advantages of a church-supported hospital? 3. What did the CPS program teach us about the contribution we can make in this field of service.

References:

MENNONITE LIFE. July 1954. (Back issues available).
SERVICES BULLETIN. March 1954, published by Mennonite Central Committee, Akron, Pennsylvania.
SERVICE FOR PEACE. Chapter XVI, "Service in Mental Hospital and Training Schools," Melvin Gingerich. Mennonite Central Committee, Akron, Pennsylvania.
A Program of Mental Health Service, Mennonite Central Committee, Akron, Pennsylvania (pamphlet), (Available also from Prairie View Hospital, Newton, Kansas)

II. Christian Service Opportunities in the Field of Mental Health

"People are our biggest contribution," said one church leader in discussing the church service program. A hospital administrator said, "the most important thing in our mental hospital program is the well balanced Christian personality of our workers." A discussion of this subject might be helpful in challenging young people to answer the call to service in this needy field. Someone who has had experience in the field might be best qualified to lead in such a discussion. A CPS man, VS'er, 1-W man, doctor or nurse are possibilities.

Outline:

A. Voluntary Service
   1. Short term programs in state hospitals.
   2. Long term opportunities.

B. 1-W service in mental hospitals.

C. Vocational Service Opportunities
   1. The professions: psychiatry, psychology, social work, nursing.
   2. Careers in non-professional psychiatric work; the psychiatric aide; occupational therapy; recreational therapy.

D. Opportunities for vocational work in (1) our church program, (2) a state hospital program.

Questions for Discussion: 1. Why should Christians consider serving in this field? 2. What should be motivating factors for service in this field? 3. Why should the Christian consider service in state hospitals? 4. Will work in a mental hospital help or hinder the worker's own mental health? How?

References:

MENNONITE LIFE. July 1954. "Meeting Human Needs" p. 133, "Allied Resources," p. 136.
HANDBOOK FOR PSYCHIATRIC AIDES. Section I, National Association for Mental Health, Inc., 1790 Broadway, New York 19, New York. (50c)
PSYCHIATRY NEEDS YOU. Joan Younger (Pamphlet reprint from *Ladies Home Journal*), available from National Association for Mental Health, Inc., 1790 Broadway, New York 19, New York.
CAREERS IN MENTAL HEALTH. National Institute of Mental Health, Bethesda 14, Maryland.
Write to the VOLUNTARY SERVICE SECTION or the MENTAL HEALTH SECTION at the Mennonite Central Committee, Akron, Pennsylvania, for further information on service opportunities in the field of mental health.

III. Community Resources for Mental Health

A thought that is expressed by many patients who have had the benefit of psychiatric service is this; "I didn't know that there was a place to get help like this before." The purpose of studying this area is to let people know where they can go for help for mental and emotional difficulties, and also to find the extent of mental health facilities in your community and state.

Outline:

A. Discuss the various types of facilities for serving the mentally ill and emotionally disturbed.
   1. Local services
      a. physicians
      b. ministers
      c. school counselors
   2. Services in the larger community
      a. psychiatric clinics
      b. guidance centers
      c. private psychiatric hospital
      d. psychiatric wards in general hospitals
      e. county social welfare department
      f. probate judge
   3. State facilities
      a. state hospitals for the mentally ill
      b. state institutions for retarded children, epileptics, etc.
   4. Aid in promoting mental health
      a. state and local mental hygiene societies
      b. State Board of Health—educational service

B. Make a study of these services that are available in your local community and state. Find out where people in your community can go for help when it is needed.

References:

MENNONITE LIFE. July, 1954. "Allied Resources and Services" p. 136-139.
Information and materials are available from the Division of Mental Hygiene of your State Board of Health.
Your state and local Mental Hygiene Society will gladly supply you with information on films and educational literature in the field of mental hygiene.

IV. Mental Health as a Personal Experience

When questions about mental health are raised, there is a tendency to think in terms of patients in mental hospitals. Too often we neglect to think about mental health as a problem with which everyone must face. This study outline is designed to focus on ourselves and our own life experiences in order to see how the concept "mental

alth" touches every area of living. It is suggested that scussion be centered upon the experiences of the indidual members of the group.

Outline:

A. Discuss the evidences of mental health in everyday living.
   1. In the home
   2. At School
   3. Social relationships

B. Discuss signs of emotional and mental maladjustment.

C. What can I do about my own mental health?
   1. Learn to see clearly what I am doing, thinking and feeling.
   2. Learn to see yourself and your behavior in perspective, i.e., be able to view yourself with a sense of humor.
   3. Develop and integrate and unify philosophy of life around which to center your living.

Questions for discussion. 1. How is mental health lated to personal maturity? 2. Is the "Christian Life" be equated with mental health? 3. Am I responsible r my own mental health? In how far is my home and mmunity responsible for my mental health? 4. How n my feelings be expressed in a way that is healthy? an I have feelings of hostility and be considered menlly healthy? 5. Since love is vital to keeping healthy, e Mennonite homes where love is stressed more conucive to mental health than other homes? How can ve be perverted and misused? 6. What does one do with elings of guilt? 7. Why is it that the incidence of mental lness is as high among Christians as among non-Chrisans?

References:

Public Affairs pamphlet No. 120, *Toward Mental Health* and pamphlet No. 155, *Mental Health is a Family Affair.*

H. A. and Bonaro Overstreet, *The Mind Alive*, Norton, 1952.

V. Topics for Special Speakers

A very meaningful program could be developed by curing a psychiatrist, psychologist, nurse, hospital aplain, or other persons with experience in the field mental health to speak on one of the following subcts:

1. Treatment of mental illness,
2. Christianity and nerves and mental illness,
3. Marriage and the family; mental health in the home,
4. Emotional problems of children,
5. What can be done for retarded children.

VI. Study Materials

Visual Aids

Films and slides can be helpful in planning programs mental health. To be meaningful they should be used in conjunction with some of the above material or a discussion should be planned to make the film meaningful to the audience. Following are some visual aid suggestions:

1. MCC Mental Health Programs. Sets of slides with scripts are available from Mennonite Central Committee, Akron, Pennsylvania, on request. Postage costs only.
2. Many films on mental health are available through your State Board of Health. You can check this source through your local Mental Hygiene Society, hospital, or public health nurse. We recommend: For parents' groups: *Angry Boy, The Feeling of Rejection, Shyness, The Quiet One, Feeling of Hostility.* For an understanding of mental illness and treatment in a mental hospital: *Out of True, Breakdown, Shades of Gray.*

Books For Your Church Library

Psychiatry for the Curious, George Preston, Forror & Rinehart, 1940
The Great Enterprise, H. A. Overstreet, Norton, 1952. ($3.50)
The Mind Alive, H. A. & Bonaro Overstreet, Norton, 1952. ($3.75)
Love Against Hate, K. A. Menninger, Harcourt, 1942.
The Church and Mental Health, Maves, Scribner, 1953.

Pastoral Counselling, Wise, Harper, 1951.
Psychotherapy and the Christian Message, Outler, Harper, 1954.
The Bible and Pastoral Care, Oates, Westminster, 1953.

Public Affairs Pamphlets, approximately 25c each. Order from: Public Affairs Pamphlets, 22 East 38th Street, New York 16, New York.

No. 120 *Toward Mental Health*
No. 196 *Mental Health—Everybody's Business*
No. 172 *When Mental Illness Strikes Your Family*
No. 98 *Epilepsy—the Ghost is out of the Closet*
No. 155 *Mental Health is a Family Affair*

Other materials may be secured from: The National Association for Mental Health, Inc., 1790 Broadway, New York 19, New York.

The July, 1954 issue of *Mennonite Life* which featured mental health and Mennonite concern in this area is available from the publishers at 50 cents per copy or ten copies for $3.50.

WESTERN DISTRICT BROTHERHOOD

(Continued from page 172)

meetings give the men, boys, and ministers a chance to form conference-wide acquaintances and gives them a feeling of unity and oneness.

Through these various organized efforts we hope to give significant service in the Kingdom of God. There is no doubt that as the men participate in these various projects that their spiritual life will grow and that by their example and deeds they will bring many others to see that "Love is the strongest force in the world."

Books in Review

Menno and Muenster

Die tönernen Füsse, by Helmut Paulus. Bonn: Vink, 1953. 600 pp. (Novel). DM 13.80.

De breugeman komt, by Ypk fan der Fear. Drachten: Laverman, 1953. 423 pp. f. 8.90. (Novel).

Both of these novels treat the Anabaptist movement of the north. The first does it in the German language and the second in the Frisian. The former restricts its treatment to the Münster "kingdom" of the Anabaptists, deriving its title from Daniel 2:32-34 while the latter book, the title of which means "The Bridegroom Cometh," begins with the Anabaptist martyr Sicke Freriks, a follower of Melchoir Hofmann in Friesland, and also treats the Münsterite tragedy and the peaceful Anabaptist followers of Menno Simons.

It will be of interest to the readers of *Mennonite Life* that few other subjects have attracted as many novelists and dramatists as the attempt of the radical Anabaptists to establish the kingdom of God on earth in the city of Münster in Westphalia. Usually the horrors of these fanatics are exploited to the fullest degree to lend color and drama. Sometimes the acts of the brutal persecutors are used for the same goal. *Die tönernen Füsse* is to be "a mirror of mankind, a mirror of history." *De breugeman komt* presents the more attractive and positive aspect of the Anabaptist movement. Unfortunately only a few Mennonites beyond those in Friesland will be able to benefit from this fine fiction because of linguistic difficulties.

Bethel College —Cornelius Krahn

The Reformation and the Anabaptists

Der Kampf um eine evangelishche Kirche im Münsterland 1520-1802, by Friedrich Brune. Witten: Luther-Verlag, 1953. 195 pp. DM 8.40.

The author and publishers have done an excellent piece of work in making available the record of the struggle of Protestantism in the province of Westphalia, particularly in the city of Münster and its immediate surroundings from the day when Luther proclaimed the Gospel in Wittenburg, which was gladly accepted in large areas of Westphalia, until the time when the Protestant movement was almost completely crushed through the Catholic Counter-Reformation. This is indeed a heroic chapter of Protestant history. The author has gone to painstaking effort to consult all available records, some of which had not previously been used. Of great value is also his extensive bibliography.

The field of particular interest to readers of *Mennonite Life,* namely what happened to the Anabaptist movement after the tragic collapse of the same in the city of Münster in 1535 is also parenthetically recorded, although we may wish that more space would have been devoted to it. Already in 1882 Ludwig Keller stated that "one frequently encounters the view that after the defeat of the Münsterite Anabaptists this movement was completely annihilated. This is not the case." ("Zur Geschichte der Wiedertäufer nach dem Untergang des Münsterschen *Königsreich*" in *Westdeutsche Zeitschrift für Geschichte und Kunst, 1882).* Although Brune has not gone far beyond Keller's account as far as the Anabaptist remnant in Westphalia is concerned, he has opened up avenues and pointed at sources which will be most helpful in making a thorough study of the Mennonite communities, congregations, and leaders at such places as Münster, Coesfeld, Dülmen, Bocholt, Borken, Freckenhorst, and others. Source material published in *Corpus Catholicorum* and unpublished in the *Bishöflisches Diözesenarchiv* in Münster and other archives are to a large extent unexplored as far as the Anabaptist movement of Westphalia after 153 are concerned. Historians, not to speak of fiction writers, have created volumes of books on the dramatic Münster ite incident but have thus far failed to fully investigat and present the peaceful remnant of the movement whic was gradually exterminated or expelled but survived a other places. To present this account the various *Visita tionsprotokolle* produced during the Counter-Reformatio in which detailed reports pertaining to the Anabaptist ar recorded, will be of great help.

Bethel College —Cornelius Krah

De Witte Vrouw, by Jan Mens, Amsterdam-Antwer pen: N. V. Uitgevers—Maatschappij 'Kosmos', 1952. 31 pp., 8.90 guilders.

Jan Mens, a Dutch writer of some note, has publishe at least ten novels of which several have gone throug more than five editions. Three of his works, besides th one considered here, have a bearing on Mennonite sub jects: *Waterland* (1943), later published as *Goud onde Golven,* treats the career of Jan Adriaensz Leeghwater, Mennonite who made a remarkable contribution t hydraulic engineering at the beginning of the 17th cen tury; *Meester Rembrandt* (1945), a fictionalized accoun of the great artist; and recently *Elizabeth* (1954), th first part of what promises to be a trilogy about Bet Wolff (Elizabeth Wolff nee Bekker) and Aagtje Deke the lady collaborators who played a leading role in th development of the Dutch novel at the end of the 18t century.

"The Woman in White" is the life story of Weynke Claesdochter, the early woman martyr from the town Monnikendam who was burned at the stake in 1528 The Hague. Although this took place before the rise Anabaptism in the Netherlands, her faith and piety hav earned for her a generous place in all Mennonite marty books. Told in the first person, this novel moves with pu sating rapidity through the experiences of love and moth erhood, faith and doubt, defeat and triumph. Mens su ceeds in portraying Weynken as a person in real life; sh is no saint, is close to the common people, but has a re and individual character. The sheriff, Reyer Jans, th second character of importance and who provides th foil of Weynken's personality and conviction, is a cynic official, also true to life. Like most of Mens' novels, th book is historical-biographical in method, and aside fro being a good story merits reading for its careful use contemporary historical materials. One gains a vivid in sight into the interplay of political power between th free towns, the emperor, and the church. One lives wi the clandestine printers, the common people learning read, the exuberant new life in the trades, and the fir signs of the Reformation. The author leans over bac ward to be objective in his treatment of the old chur and the new. He finds sinners and saints in both. Th novel is rich in local color. Mens loves Amsterdam an the region of Holland immediately to the north of t city, and his topographical references, I suspect, a carefully and accurately given.

As an American I enjoyed reading this fresh treatme

Weynken, mostly, I think, because I am also a Mennonite. But the story is told with considerable artistry and the reader is taken on an interesting excursion into Dutch life and character. Much in the way of allusion, I am sure, escaped my attention. To me, and I suspect to many non-Dutch readers, the portrayal is over serious, and even at times stoical, and has a prevading element of parochialism. But this is no doubt an observation on the Dutch way of life rather than a criticism. However, I do have a criticism. I object to Mens' interpretation of Weynken as a martyr to civic and religious freedom. The modern mind finds it almost impossible to understand the inner faith and personal devotion to God which characterized the martyrs of the 16th century. From the standpoint of history one can certainly see that the principle of freedom was involved but this was not the issue which motivated the martyrs to take their stand at the cost of death. As a novelist writing for the current reading public, Mens may be allowed his interpretation, but the records we have of Weynken give another view: 'I shall remain with my Lord and My God. Neither life nor death shall separate me from Him.'

Amsterdam —Irvin B. Horst

The Reformation Refugees as an Economic Force, by Frederick A. Norwood, the American Society of Church History, 1942. 206 pp.

This valuable study was made more than a decade ago under the able direction of Dr. Roland Bainton at Yale University. In contrast to most twelve-year-old books that would have depreciated in value, this has actually increased because of the emergency of a refugee problem after World War II that is unparalleled in human history. The treatment of refugees, as the title indicates, refers to Sixteenth Century victims of persecution and social upheavel. Norwood treats the subject from a geographical as well as a sociological point of view. England, Germany, Switzerland and The Netherlands are the countries where the refugees fled from or to and it is in these countries that the economic and social conditions are described. Students of Mennonite history, life and thought will find this book valuable, interesting, and even inspiring reading. It is well written, carefully documented and deserves much wider acquaintance than it has thus far enjoyed.

Bethel College —J. W. Fretz

Christianity and Communism

The Church under Communism, New York: Philosophical Library, 1953. 79 pp.

The Church under Communism is the second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland in May 1949. The first report of the commission was published in May of 1951 under the title *The Challenge of Communism.*

The second report, or *The Church under Communism,* describes the impact of Communism and the present condition of the Christian churches in the Soviet Union and its various satellites, such as Bulgaria, Hungry, East Germany, Poland, etc. in Europe, and also in Asia. The amount of material which has been digested and presented in this short report is amazing, and is itself a tribute to what a church group can do, once it becomes interested in a problem. The present reviewer knows of no study of the Christian church behind the Iron Curtain that is comparable to this report, in the amount of significant information presented, its up-to-dateness, and its significant insights into the realities of the situation, and its frank recognition that it has meaning for the churches of England and Scotland, and for the Christian church the world over.

It may come as a surprise to some people to find that in some satellite countries the Christian church lends full official support to the Communist Party line, and regards Russia as a benevolent and generous giant, whereas in other countries there is a considerable struggle with the powers that be. The report calls attention to the fact, that the churches in Eastern Europe and the Soviet Union, by and large, have no tradition of successful resistance to the claims of the state, as, for example, is common in Western Europe.

Of particular interest is the story of the Christian church in China, where the declaration of religious freedom looks satisfactory on paper, but is severely limited in practice. Here the church is in serious financial difficulties, is accused of being an agent of Western Imperialism, has lost its hold on the schools and colleges which it established, has lost the goodwill and unrivalled evangelistic opportunities that came from its medical work, is confused as to what it may do with reference to social problems, and is not allowed to carry on youth work.

Throughout the report the question is raised, as to what all this has to do with the Christian church, particularly the churches of Britain or Scotland. The responsibility of the Christian church in meeting the challenge is made very clear. The commission recommends among other things that ministers be encouraged to start Bible study groups in order to revitalize the faith, and to organize other groups in which the insights of the Christian faith are brought to bear upon the problems of everyday life: This means education. "Fundamentally, the only answer to communism is a reborn church, and that means rededicated members of Christian Communities. Communism is only one of the many enemies of the Christian church and Christian faith; the worst enemy of the church is indifference within her own borders."

The Church under Communism is a short, but provocative study that ought to be read and studied by laymen and full time Christian workers throughout the Christian world.

Bethel College —Harley J. Stucky

Christianity and War

Christianity, Diplomacy and War, by Herbert Butterfield. Nashville, Tenn.: Abingdon-Cokesbury, 1953. 125 pp. $1.75.

Herbert Butterfield is the professor of modern history at the University of Cambridge since 1944, and the editor of the *Cambridge Historical Journal.* He is an accomplished and popular broadcaster and the author of numerous books, among them: *History and Human Relations, Christianity and History, Christianity in European History,* and *The Englishman and His History.*

Although emphasizing the necessity of the Christian approach, Butterfield does not believe that the problems of adjusting the power ratio's between individuals, classes, groups, or nations, would dissolve if all men were to become formally and officially Christian, any more than it did in the medieval period of European history. And since, in any case, we cannot transform everyone with the spirit of Christ, we must attempt to make the world more tolerable in spite of the power which solidifies great masses.

In discussing the question of power and diplomacy, Butterfield calls attention to the current role of fear and distrust, and quotes Sir Edward Grey as saying that in diplomacy it was better to err on the side of trust than to be over -suspicious in negotiation (p. 75).

Butterfield sees three great evils in modern wars, 1)

the tendency to myth and eschatology, 2) the concept of unlimited warfare with unlimited objectives, that is total warfare with unlimited purposes, such as unconditional surrender, and 3) the moral element with which we clothe it, that is, war for "righteousness." This results in ideological conflicts. He believes that a stable international order can be created only if the victor does not provoke undue resentment in the vanquished party. He argues for the 18th century balance of power, which reduced the intensity of the power struggle by preserving the autonomy of the small states and thereby transforming the role of war to that of a quarrel between friends, for specific objectives hence there could be rules and gentlemanlike bouts. Butterfield recognizes that the problem of developing an international order is more difficult since 1914 than previous to that time, and would therefore suggest a return to the 18th century system, but unfortunately he does not tell us how to get there.

Butterfield is tremendously concerned, and rightly so, about the ideological element, or the moral clothes which we put on war. This propaganda tends to create the very evil it denounces and adds to the horrors of the conflict by giving it all the characteristics of a holy crusade. The "greatest menace to our civilization . . . is the conflict between giant organized systems of self-righteousness—each system only too delighted to find that the other is wicked—each only too glad that the sins give the pretext for still deeper hatred and animosity." (p. 43) He declares that we have no right to judge wickedness, to adjudicate sinners, or to punish sin itself, and if we assume this prerogative, then there can be no end to the atrocities.

Butterfield cautions against making the struggle between Communism and Democracy ideological, because it is not consistent with Christianity, which must be universal in scope, and because it would be to fall into the trap of the Russians, as in an ideological struggle we would be cast into the role of defending the *status quo*. The situation today is not irreconcilable and does not exceed that of 16th century religious struggle. Today, men are inclined to see Protestantism and Catholicism, as two aspects of the same thing; that which was previously considered irreconcilable, has now found that it can cohabit the same space. So too, Butterfield believes that Communism and the Anglo-Saxon democracies can live side by side, if Communism gives up its revolutionary and aggressive aspects.

Bethel College —Harley J. Stucky

Quakers, Economics, etc.

Quakers in Science and Industry, by Arthur Raistrick, New York: The Philosophical Library, 1950. 361 pp.

This is an interesting treatment of a difficult subject. Difficult because of the problem of defining what Quakers are to be included in this study and how broad or narrow trade and industry is to be defined. It is a significant social document for the student of American History as well as for the members of the Society of Friends. It paints the picture of Quaker influence in the commercial world during the early days of the Industrial Revolution especially in the 18th century. This means that the study of Quakers pertains to English Quakers rather than to those in America. It is the English counterpart to Frederick B. Tolles "Counting House and Meeting House." A similar study by other religious groups would be equally valuable although perhaps in most instances more difficult since the Quakers of the 17th and 18th century England were more set apart from the rest of society. The significant chapters deal with "The Quager as Citizen and Trader," "The Iron Masters" "The Mining Companies," as well as "Miscellaneous Industries and Transportation." A chapter is devoted to Quakers in banking and a series of three chapters to Quakers in science and medicine. The book is heavily documented and compactly written. It will especially appeal to the serious student of religious and economic history.

Bethel College —J. W. Fretz

Welfare Economics in English Utopias from Francis Bacon to Adam Smith, by J. K. Fuz. The Hague, Netherlands: Martinus Nijhoff, 1952. 113 pp.

This 113 page book is an attempt to summarize the Utopias developed in England in the period suggested by the title. In addition to Bacon's "New Atlantic" Dr. Fuz covers eight less famous Utopian proposals. Of special interest to Mennonites will be the treatment of Peter Cornelis Plockhoy's utopian program. Readers of history will remember that Plockhoy's experiment was tried in earlier colonial times along the Delaware Bay. The book is well documented and the author indicates familiarity with a wide variety of sources. The book is easily read and will be of special interest to students of social experiments with a humanitarian motivation.

Bethel College —J. W. Fretz

Mennonites in South America

Im Schweisze Deines Angesichts. Ein Mennonitisches Bilderbuch, Paraguay, Brasilien, Argentinien, Uruguay und Mexico by Dr. Walter Quiring. Steinbach, Manitoba: Derksen Printers Ltd., 1953. $2.50.

Of the many articles and books written on Mennonite life or North Americans' travel in South America in the interests of Mennonites, probably the most mature are those by Walter Quiring. There are several reasons for making such a statement. First, Quiring is the only writer of note on South American Mennonite life who has seen its very beginning in the early thirties when he lived there for longer periods at a time as the Mennonites began their heartrending pioneering under social, cultural, economic, and climatic conditions unprecedented in Mennonite history. Then, through the twenty and more years he has kept in close touch with them, being not only religiously one of them but sharing also cultural heritage and folkways, birthplace, native soil, and a good part of the trek. And having seen the first attempts at transporting and establishing Mennonites south of the equator he is also in the unique position to gauge their progress, if any, over the twenty odd years, as Quiring has just recently again visited these people.

To this must be added another factor. Quiring is in position to write objectively, in a truly historic manner with a purpose but without a bias. His latest book is more of an album of photographs than a word record of the author's travels, his purpose, and his findings. Several good maps and upwards of four hundred photographs of some one hundred fifty pages tell a fascinating and thrilling story, revealing to the intelligent reader and viewer a wealth of well chosen pictures.

They include pictures of the first Canadian Mennonite reconnaissance delegation penetrating the Chaco of Paraguay in 1926, the trek out and the early pioneering work of this group and so on down the line of ever new waves of immigrants until the most recent.

The scenic setting does not change through the years except as one follows the colonists from country to country and colony to colony. The mode of travel and transportation changes somewhat from that of the primitive ox-cart used earlier to carriages drawn by a careful selected breed of horses. But the real story is told by the faces of the men, women, and children. Their experience the seriousness of their situation and purpose can be read

rom their expression and pose. Even a layman will readily recognize groups of immigrants and indigenes, native Paraguane and Indians and the North American who is lso occasionally included.

The almost too brief remarks between the pictures, evertheless do give a rather adequate explanation and istory of the entire South American venture. It were nly to be wished that the author would also translate is captions into English for those limited to that language. But, since the book is primarily an album of pictures it is understandable at all. The cover picture—five nen trying to augment the physical strength of an ox and horse struggling to budge a load of cotton mired on ne of the endless trails—shows the purpose and the grim letermination and courage of pioneers, and the agony f their unending struggle.

Hillsboro, Kansas —J. W. Nickel

Missions

We Tried To Stay, by Dorothy S. McCammon. Scottdale, Pa.: Herald Press, 1953. 208 pp. $2.75. (Illustrated).

Sometimes, but rarely, a book is so close to one's own heart and experience that it is practically impossible to be objective about it. That is true of *We Tried To Stay,* by Dorothy McCammon. However, the material is so timely, the style so refreshing and the spiritual insight so keen, that any one interested in the mission cause at all would find this book satisfying reading. In fact, once having started it is difficult to put it down.

Dorothy Snapp McCammon went to China with her husband, Don, and three other new missionaries in 1947. These five were the first missionaries of the Mennonite Board of Missions and Charities, and opened their field in the town of Hochwan, Szechuan, West China. This was an area where the Methodist church had served previously, but which was now turned over to the Mennonites. They could only stay until 1951. Don was deported in January of that year. It was September before his wife and tiny daughter could return home.

The experiences that filled these four years are told with rare skill. The first half of the book not only introduces her American co-workers, but gives a newcomer's view of China's friendly people and their interesting ways. The real appreciation shown for the Chinese coworkers and others is heartening. Mrs. McCammon's sensitive writing makes many individuals in the book 'come alive.'

The later chapters deal with life under the new government. When the building which was to house the young missionaries was going up Don had posted a small sign on the wall saying, in effect, "please post no bills." After the communists took over, someone had written and applied three small posters which read, (to those who could make it out!) "Congratulations to the Communist party." They may have been put there in the hope that he would take them down, and that is just what happened. This tiny incident was built up later into such a serious offence that Don was arrested and imprisoned for a matter of months. Then came the time when Don had to stand a 'public' trial, and had to hear the shouts of the crowd, "Kill him, kill him." When the young missionary spoke to his guard later about when the sentence of the people was to be carried out, he was told that they did not know how to deal with *foreigners.* He was deported, (and Dorothy was left alone to hope that she might join her husband before the birth of their first child. It developed that all her requests for permission to leave, and similar requests from her three co-workers, were not granted. Finally, after the birth of the baby, the three single women were given exit permits to leave the country, Mrs. McCammon going as far as Chunking, and later permitted to leave for the states.)

The story of those days of tension and separation is beautifully told. One thinks again and again, "This is how Christians *should* act." *We Tried To Stay* proves once more that, staying or going, there are those who find that they can "Do all things through Christ." It is good to know that this dedicated young couple is now stationed in Tokyo, busy with language study in preparation for a lifetime, it may be, of service in Japan.

Newton, Kansas —Wilhelmina Kuyf

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The Evanston Message

(Continued from outside cover)

peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of the Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of his brethren. Thus our Christian hope directs us toward our neighbor. It constrains us to pray daily, "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of his return in glory.

. . . . . .

It is from within this communion (with our Christian brethren everywhere) that we have to speak about the fear and distrust which at present divide our world. Only at the cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. Does your church speak and act against such injustice? Millions of men and women are suffering segregation and discrimination on the ground of race. Is your church willing to declare, as this assembly has declared, that this is contrary to the will of God and to act on that declaration? Do you pray regularly for those who suffer unjust discrimination on grounds of race, religion or political conviction?

The Church of Christ is today a worldwide fellowship, yet there are countless people to whom he is unknown. How much do you care about this? Does your congregation live for itself, or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the lordship of Christ or deny it?

God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit?

We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know who is coming. It is he who meets us every day and who will meet us at the end—Jesus Christ our Lord.

Therefore we say to you: Rejoice in hope.

The Message of the Second Assembly, World Council of Churches, Adopted at Evanston, Illinois, August 31, 1954

The Evanston Message

To all our fellow Christians, and to our fellow men everywhere, we send greetings in the name of Jesus Christ. We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope for the world.

In the ferment of our time there are both hopes and fears. It is indeed good to hope for freedom, justice and peace, and it is God's will that we should have these things. But he has made us for a higher end. He has made us for himself, that we might know and love him, worship and serve him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and in the shadow of death.

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power he has sent forth into the world a new community, bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hand.

This is the hope of God's people in every age, and we commend it afresh today to all who will listen. To accept it is to turn from our ways to God's way. It is to live as forgiven sinners, as children growing in his love. It is to h ave our citizenship in the Kingdom which all men's sin is impotent to destroy, that realm of love and joy and

(Continued on inside cover)

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